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Calvinist Contact

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Evangelicals urged to be part of pluralistic society

Paul De Groot

EDMONTON — Canadian churches are irrelevant to most young people, a leading evangelical has told Edmonton pastors.

"There is nothing we do that appeals to the majority of young Canadians," Rev. Brian Stiller told the Edmonton Evangelical Ministerial Association.

One answer to the problem, he said, is a willingness to "apply the Gospel to the process of change" in a rapidly-changing society. In addition, people who are conservative in their theology must be careful not to automatically extend that conservatism to their social and political views.

Evangelicals must be "at the table" to make their views and their presence known in a pluralistic society which no longer assumes Judeo-Christian values, Stiller said.

The table was once a rectangle where Christian values were assumed to be the centrepiece or at the head, but today the table is round, and various participants and philosophies demand an equal voice and respect.

Need to co-operate

Furthermore, for evangelical Christians (who make up about 10 per cent of the Canadian population, Stiller estimates) to be recognized, they must

work together. Other institutions, such as government, will not take evangelicals seriously if they are unable to agree among themselves and present a clear position on issues, he said.

While many Christians might decry pluralism, and the loss of Christian dominance, it also "gives religion a legitimacy that it might not otherwise have," Stiller noted.

He argued that evangelicals must not only build networks of relationships to bring evangelicals together, but they must do so on a basis consistent with their beliefs.

"The reason we come together is not to do something, but it is a spiritual consensus. We're not just networking with those who believe in political things, such as ending abortion, or Sunday shopping, but we come together to stand together as Christians in this age."

See **WARNS** — p. 3

Thinkbit

Mother had said, "Remember not to ask for an icecream, because then you will never get one." A few hours later Yvonne asks, "Mommie, if you want something badly and you may not ask for it, how do you get it?"

From a collection of anecdotes about children

Good turn-out at Krijger show

Cecilia van Wyllick

ANCASTER, Ont. — Jan de Bree, curator of the Henk Krijger exhibition at Redeemer College (Jan. 20-Mar. 10), was pleased with the first day's attendance. Out of approximately 400 invitations sent out, 250 to 300 people showed for the opening.

Jan de Bree began thinking about the exhibition as a small project, but as his plans progressed so did the size of his project. To collect Henk Krijger's work, de Bree contacted many owners from Toronto to as far as Grand Rapids, Michigan. All together he collected around 80 pieces, which were loaned to him for the exhibition.

The first day's activities included informative illustrated lectures by Calvin Seerveld on Henk Krijger's work, followed by an inspection of Krijger's work and topped off with cheese cake and coffee.

The exhibition is located in the upstairs foyer at Redeemer College. De Bree chose this location for the natural lighting the windows allow in. Henk Krijger's work can be seen during school hours, which permits students and spectators to share in the reunion of Krijger's work.

A catalogue is available with photos of Krijger's work, and essays written by Willem Hart, at the Redeemer College book store or at the Institute for Christian Studies for \$12.95.

(For more on the Krijger exhibition, see page 9.)



Jan de Bree (l) is showing Mark Vander Vennen (r) one of the many pieces done by Henk Krijger.

Photo: Bert Wivsvet

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The quest for the historical Kingdom

Robert VanderVennen

TORONTO — The Kingdom that Jesus came to announce was the fulfilment of Jehovah's irrevocable commitment to further action within history to save his people, and through them to offer salvation to the whole world, said Dr. N. Thomas Wright of Oxford University recently at the Institute for Christian Studies, Toronto.

Judaism had fallen into a state of moral and spiritual decay, said Wright. "Judaism was in a sort of internal exile, as strangers in their own land," he said. He pointed out that the Old Testament has an enormous range of exile and restoration theology that Jesus drew on in his teaching about who he was and what was happening. But God was not merely calling Israel into the Kingdom — as creator he was also reaching through Israel to redeem the whole world.

Wright was in Toronto to present the Institute's annual Christianity and Learning Lectureship. Wright is a widely-respected New Testament biblical scholar who is Chaplain and Senior Lecturer in New Testament Studies at Worcester College, Oxford University. He has written *Colossians and Philemon* in the Tyndale commentary series, has updated Stephen Neill's well-known historical survey of biblical scholarship, and is co-editor of *The Glory of Christ in the New Testament* (Oxford, 1988).

Jesus replaced the temple

Professor Wright emphasized that Jesus pressed the point that he himself, not the temple, was where the presence and glory of God (the *shekinah*) dwelled. The temple, of course, had symbolized God's constant presence in grace among his people. "The parable of the cleansing of the temple," said Wright, "is not a 'cleansing' but a parable of its destruction." Jesus "rebuilt" the temple in three days by his resurrection, since the temple no longer had a place in worship but became a hindrance, it was destroyed in 70 A.D. God's presence in Jesus was the Holy

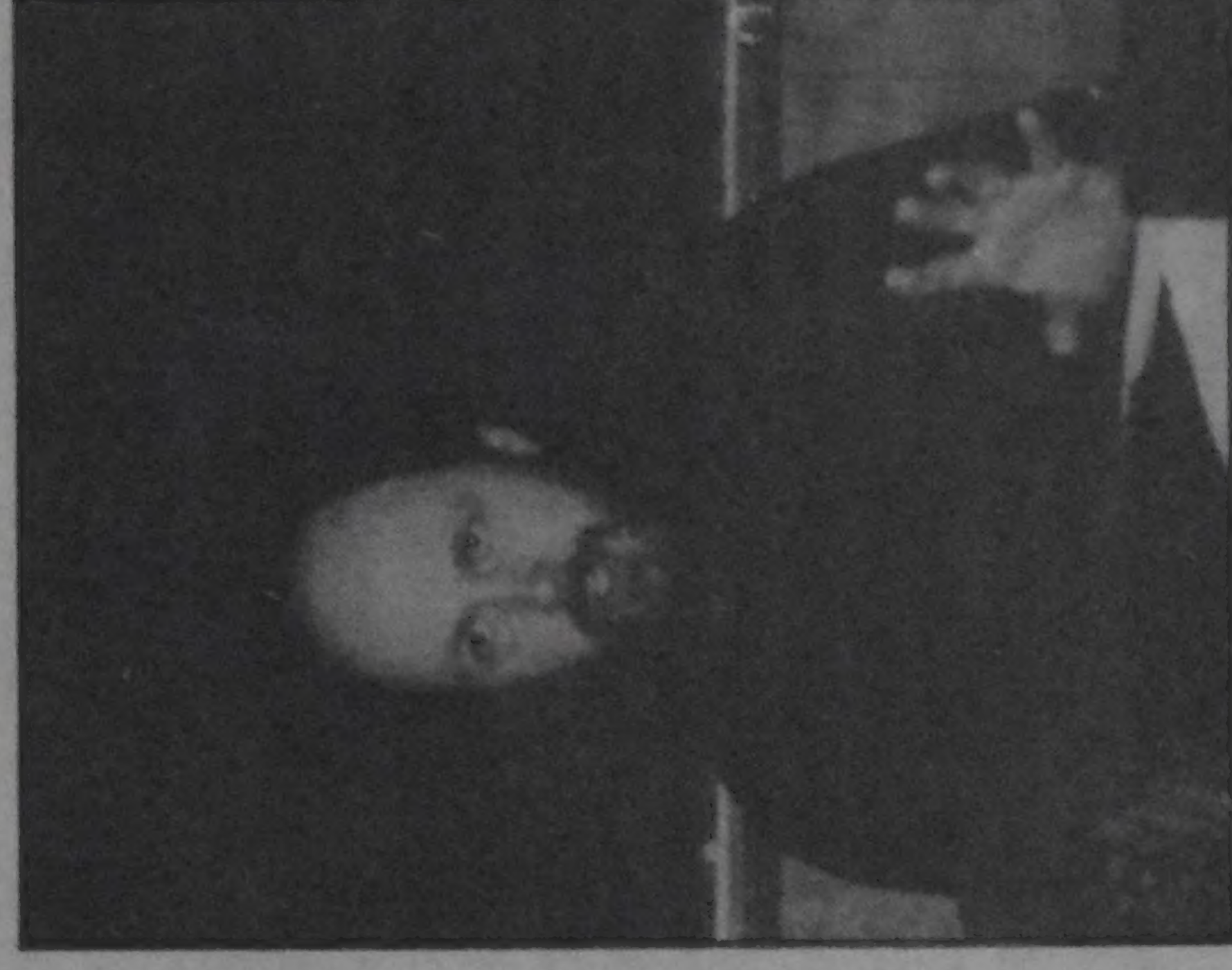


Photo: Robert VanderVennen
Dr. N. Thomas Wright presents Jesus' Kingdom in historical perspective.

Spirit, who in turn came to dwell in all believers at Pentecost.

Wright said that when he was living in Montreal he once asked his Sunday School class of 12-year-olds, "Why did Jesus die?" He got two types of answers, which are indeed the answers people in general will give. One was that Jesus ran into trouble with the ruling authorities. The other was that Jesus died to save us from our sins.

Though the answers are very different, they are both correct, said Wright. The first answer is historical and the second is theological. The historical story of Jesus in the Bible is presented as the theological story, he concluded.

The church images God

The church is called to image God to the world, said Wright. What holds the world in any coherence is that people are all made in God's image. That image reflects down to the world, as it calls for God's rule in the world. The world is oriented to the worship of idols.

When Jesus told the rich young ruler what was needed to inherit eternal life, he pointedly omitted the requirement to have no other Gods. So, when the ruler said he had obeyed all that Jesus commanded, Jesus said "Come, follow me" as his alternative to keep on worshipping the idols of this world.

The 50 people who attended Wright's lectures found them stimulating because he articulated Reformed orthodox theology with its high view of Scripture, while articulately drawing on his vast biblical knowledge and his intimate knowledge of contemporary biblical scholarship.

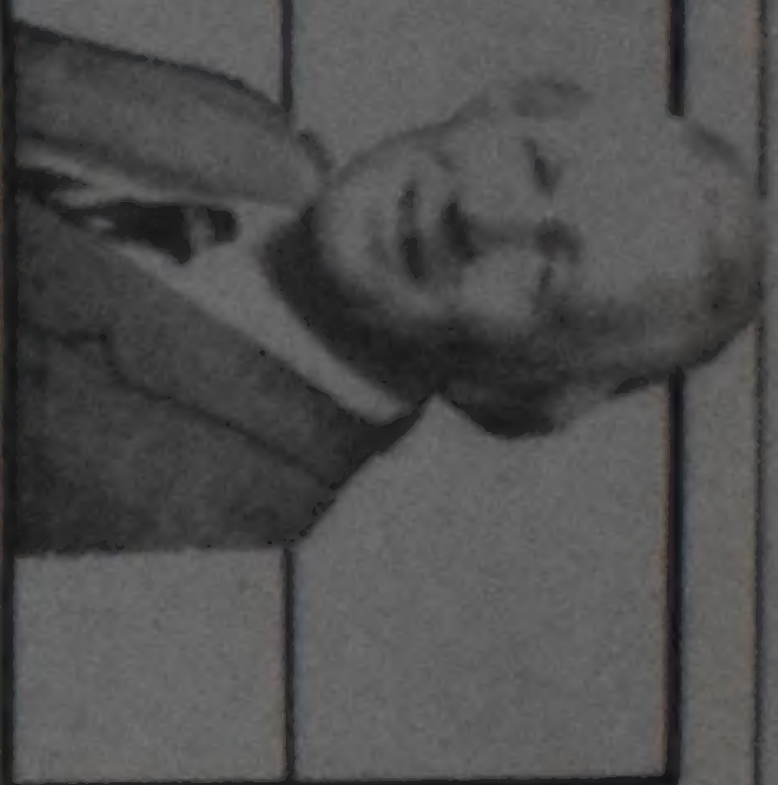
(Cassette tape recordings of the three lectures can be obtained from the Institute for Christian Studies.)

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Pressreview

Carl D. Tuyl



Like the return of a prodigal son, the deficit is back on the government's agenda, receiving much attention. At least that is the signal hidden (not too subtly) in the formation of the cabinet.

With Perrin Beatty to Health, the nuclear submarines are so far on the back burner that they receive no warmth at all anymore. Mr. Epp's move to energy might mean the terminal state for costly day-care programs. Poor Mr. Epp was even eliminated from the inner circle. Power is concentrated in a sort of executive committee of eight ministers, who like the sons of Zebedee, want to sit on the left and the right of Monsieur to hold the purse string. It is about time. Twenty-six cents of every dollar we pay in taxes goes to servicing our national debt. In addition, it must be noted that every percentage-point increase in interest costs the federal government \$1.5 billion in higher debt charges.

★★★★★

Yet, economists are far from unanimous in their opinion about the possible cure for the deficit. The Economic Council of Canada insists that higher taxes form the only solution, but increase of taxation, as is

rumoured to be Michael Wilson's plan of action, does by no means receive general approval of leading economic experts.

★★★★★

Another flare that went up in Ottawa came from the Supreme Court which gave notice that it will strictly maintain Section 15 of the Charter of Rights and Freedoms. This section prohibits discrimination for whatever reason: race, national or ethnic origin, colour, religion, sex, age, or mental or physical disability. That probably means that *dominees*, astronauts, garbage collectors, banktellers or gravediggers cannot be forced to retire at the age of 65. The Court will, as the proverb goes, deal with a cat of a way-different breed, in deciding whether dentists can advertise their services. I saw a dental clinic in Michigan on the other day which advertised on a huge billboard their special on crowns. And why not, Loblaws advertises potatoes doesn't it?

★★★★★

Section 15 of the Charter of Rights was interpreted by a higher Alberta court in a ruling of Mr. Justice Lutz who declared that the province's seatbelt law infringed on a

person's freedom. Freedom to die from stupidity, I guess.

★★★★★

It is getting crowded in the Newfoundland P.C. leadership race. The party has dated the convention to choose a successor to Premier Brian Peckford in mid-March, and so far five candidates for the post have come forward. John Crosbie is not (yet) among them. Which brings us to the eventual succession of Broadbent, who has not yet decided whether he will continue or not. There is a polite but nevertheless definite pushing going on among possible successors who seek centre stage positions with press conferences and appearances.

★★★★★

Former M.P. Michael Gravel went to the slammer for being more corrupt than a six-week-old melon. Gravel look money from contractors in exchange for promises of government favours.

★★★★★

Our Minister for External Affairs, of current and earlier fame, found himself in an awkward position, which is of course not entirely unknown territory for Mr. Clark. This time he chaired a Commonwealth committee which discussed ways and means to end apartheid in South Africa. It became known, alas, that Canada's trade with South Africa was increased by a whopping percentage. Our imports from

that country went up from \$89.4 million to \$149 million, in accordance with the old business law formulated ages ago and adhered to by all following generations of wheelers and dealers: "a buck is a buck."

★★★★★

Faithful to that age-old axiom, the Bank of Nova Scotia just extended a \$600 million loan to a firm that is controlled by South Africa's Oppenheimer family. There is banking and there is Scotiabanking, the TV commercial says. The loan was, by the way, approved by the government.

★★★★★

Diplomatic relations between Canada and South Africa are rather delicate in spite of these cozy business arrangements. South Africa protested against Canada's peace-keeping role in Namibia. The temperature of Pretoria-Ottawa relations is about as cool as recent conditions in Alaska, and it should not surprise anyone if the two countries would begin a tit-for-tat expulsion of each other's diplomatic personnel.

★★★★★

Politicians, elders and the publicans of Revenue Canada must always field painful and difficult questions. It comes with the job. There were nosy people in Mother Russia who wanted to know how Comrade Gorbachev could afford all these new dresses for his charming

spouse. Comrade Korotich, editor of the *Ogonyok* magazine, hurried to Mike's defence. Mr. Gorbachev makes about \$3,000 Cdn. per month and he has donated all the royalties of the American sales of his book — \$720,000 — to who else: the Communist Party. Democracy is embarrassing sometimes, isn't it?

★★★★★

The Russians are fleeing Afghanistan. They have behind them a mess of conflicting and warring parties, a government that is about as stable as a raw egg poised on the point of a pencil, and a city that cannot feed itself. Soviet Foreign Minister Eduard Shevardnadze made a last-ditch gallant effort to sort it out, but he left Kabul as it was: confused and helpless.

★★★★★

There was a bloody coup in Paraguay, a country known for revolutions and soccer players. One general bumped another one, and it does not look as if much will change in that country. Where generals are in command, footsoldiers bleed.

★★★★★

Gorbachev, whose perestroika does not break any speed records on the home front, is making up for that in foreign policy. There will be a Chinese-Soviet summit meeting in which the leaders of the two nations will attempt to normalize their diplomatic relations. Both Gorbachev and Reagan have been nominated for the Nobel Peace Prize.

★★★★★

Life is full of bitter disappointments," said my aunt Kairien, and the *Detroit News* agreed with her: There is no Santa Claus, Diana does not really love Charles, Albert Schweitzer could not get along with his wife, Kennedy was a womanizer, Johnson used steroids, and the Shroud of Turin was a fake. How much more can we take?

★★★★★

Please allow me a personal note. In connection with the recent illness of my wife we have received so much support, so much help, so many tokens of the fellowship of saints, so many intercessory prayers that it is impossible to thank everyone personally. Please receive our heartfelt gratitude. Martha is doing quite well. Sight in her right eye is returning. The doctors are not yet sure what to do about the other eye. That decision will be made in about four weeks.

Carl Tuyl is pastor of the First Christian Reformed Church of Kingston, Ont.

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BETWEEN THE LINES

Socio-political comment by Syd Hielema, Clarence Joldersma, Jake Kuiken.

Free Trade chickens coming home to roost

Jake Kuiken

Writing about free trade in the aftermath of a sometime vitriolic election is a little bit like predicting the outcome of the Battle for Alberta after the Wayne Gretzky trade — was there ever any doubt? In retrospect the outcome of the Free Trade debate was largely inevitable; it simply took an election to make the point. In fact, it's likely that even the anti-free trade "crusader" John Turner would ultimately have settled for some kind of trade deal with the U.S.

The potential threat to Canada's current and future social programs continues to be a source of substantial concern to much of the Canadian public. Even though in the final analysis enough Canadians placed their faith in the PCs to make the free trade deal a reality, the questions about its relationship to Canada's social programs are not likely to go away. Perhaps now, without the necessity of taking an obvious partisan political position, it will be possible for more constructive and informed discussions to take place.

There seems to be no doubt that the trade deal will have a significant impact on Canada. After all, it has been designed to do just that! On that point everyone seems in agreement. The question in the mind of most people is whether the impact will be for the good or bad. The strident positions advanced by the two major protagonists did very little to advance either public understanding of the Agreement or appreciation for their respective positions.

Harm to social programs?

On the question of social programs the basic difference between them is somewhat as follows. The Conservatives argued that social programs will not suffer because they are not specifically included in the Agreement. In fact, some of them have argued that social programs will be enhanced by the new jobs and the additional revenue generated by the economic prosperity to be brought on by the Trade deal.

The Liberals argued that social programs, especially future ones, will suffer because they are not specifically excluded from consideration by the Agreement. Without a definition of "subsidies," social programs may indirectly be regarded as a subsidy and, therefore be subject to the terms of the Agreement. The Liberal fear is that this particular deal will result in a loss of jobs, an inability to create needed social programs and the gradual harmonization of Canadian social policies with those in the U.S.

It remains to be seen who is right. In any case it is likely that the Agreement will be neither the unlimited economic prosperity promised by the

Conservatives nor the comprehensive doom and gloom predicted by the Liberals. Characteristic of both positions is the exaggerated importance attached to the economic dimension of life and the degree to which social policy is seen to be a residual and dependent offspring. It is this view that may well bring about the most visible and significant changes for Canadians.

Collective versus individual

Although by no means the first, the Trade deal signals a significant change in our overall approach to some very basic social and economic issues. In the past Canada's approach to social issues has generally been referred to as an 'institutional' response. The U.S. on the other hand is most generally thought of as taking a 'minimalist' or 'residualist' approach.

The difference between the two approaches is perhaps best illustrated through the example of health care. Canada has the beginnings of a reasonably good, universally available and accessible national medicare program. The American health system, on the other hand, continues to be a major embarrassment for a nation that periodically thinks of itself as "the shining city on a hill." By and large, health care is an individual responsibility. For those who can afford the price, Americans rely on a hodge-podge of private for-profit medical insurance plans; health care is a market-place commodity.

This approach to social policy is characteristic of U.S. social programs. According to Dr. Glen Drover, Dean of the School of Social Work at the University of British Columbia, this kind of individualism and faith in the free market system has its roots in the values and faith of the American Revolution. Safeguarded by the constitution there is considerable unwillingness by Americans to accept any kind of collective response to social issues.

It is the prominence of individualism and liberalism and its contemporary variant of neo-conservatism which should concern us all. Not only are these values increasingly likely to drive Canadian social policy development; their enthusiastic adoption by the proponents of free trade signal a further advancement of secularism. To the extent we share in the enthusiasm for free trade, we are in danger of adopting these values and advancing the cause of secularism rather than the Kingdom.

Jake Kuiken is a registered social worker living in Calgary, Alta., with his wife Keenie and their two children Michael and Michelle.

Warns against triumphalism

... continued from page 1.

Classifying the 1970s as an introspective period in which the psychologist was hero, Stiller said the church of that period was typified by individualism and increasing lay involvement.

In the 1980s, society became materialistic, elevating the economist, and emphasizing the good life. The evangelical church emphasized its own institutions, making "church growth" the buzzword of the era.

In the 1990s, Stiller predicted, the church will broaden its view of society,

becoming more involved in social and moral issues. One danger before it, however, is "triumphalism." As one of several major forces in society, the church may be caught in a struggle to "win" influence and power, he warned.

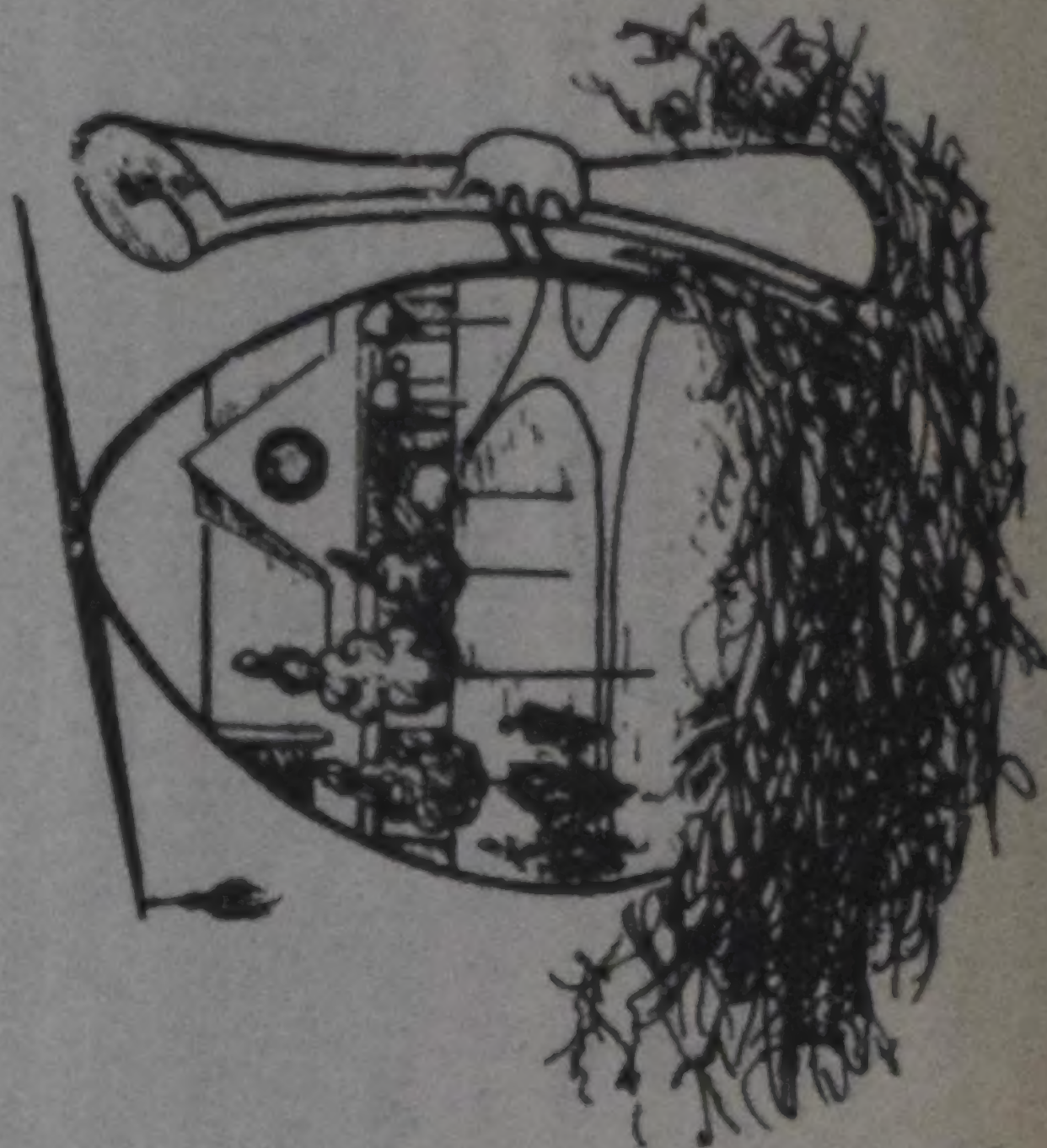
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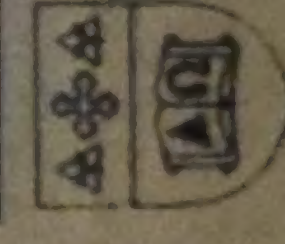
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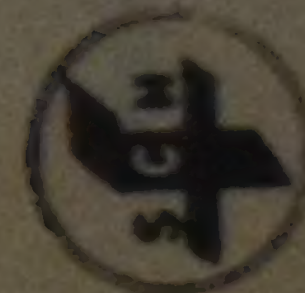
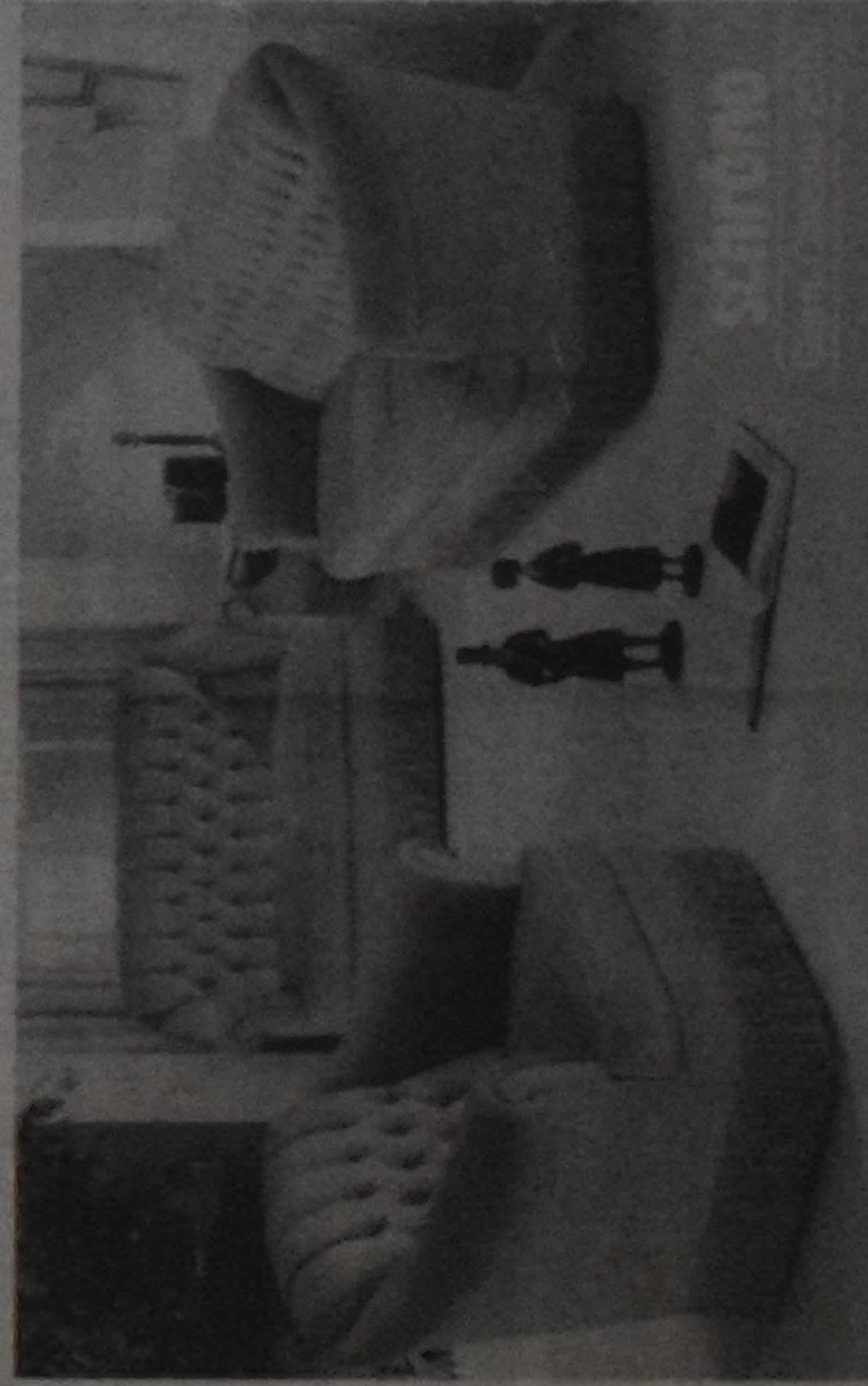
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An independent Christian weekly that seeks to proclaim the truth, care and rule of Jesus Christ.

The Psalms remind us we do have a choice

Editorial

One of Canada's largest producers of forest products, Consolidated-Bathurst Inc., has been sold to a U.S. firm for \$2.6 billion. "Consolidated-Bathurst could not escape the 'bigger is better' credo in an increasingly global market," said the chairman of the corporation who sold the Canadian company.

Prime Minister Brian Mulroney and his Cabinet ministers echoed the refrain of inevitability when they said that they had no choice but to allow the merger. According to them, it's the only way to compete in a world of multinational corporations.

Judging by the comments "could not escape" and "had no choice," one quickly receives the impression that the pro-merger advocates seem to have lost a lot of freedom. Their options have dwindled, and now it's a matter of putting a positive face on what a few years ago would have been considered a national disgrace.

Maybe they are right, or realistic. But just maybe, their "realism" is the adjustment to a world they are in the process of creating. We do live in the first year AFT (Anno Free Trade).

Anyone who defines realism in terms of a more ancient order, seeking to nurture life as it was intended on this planet, will likely be considered an antiquated idealist. One distinguishing mark of this ancient order, however, is that it offers real choices.

Checking the Psalter

One can find this ancient order spoken of in the biblical Psalter. A close reading of the Psalms, which are inextricably rooted in creation, suggests that the Canadian government and Canadian companies have more choices than they realize.

"The highest heavens belong to the Lord, but the earth he has given to man," we read in Psalm 115:16. History and experience have reinforced this idea. God does not interfere much with the way things are going on earth. He expects his caretakers to sort things out and make the right decisions. Would he have such expectations if they had "no choice"?

In fact, God has extended humankind so much responsibility and freedom that he doesn't even step in when atrocities are committed in the realms of society and the environment. As a result, some people have concluded that either he does not exist; or, if he does, he is not almighty.

We, orthodox Christians, know better. We confess that the One enthroned in heaven laughs when tyrants rage or when societies rebel by saying, "Let's throw off his chains." (Psalm 2)

There is another thing we orthodox believers hold to be true: even though God has given the earth to us humans, he has not given it away. He has not relinquished ownership. Psalm 24 begins with the proclamation, "The earth is the Lord's, and everything in it." That's just in case we thought that we could do with the earth whatever we pleased.

No abdication

Whether we orthodox believers understand the full implications of these biblical statements about God's ownership and our stewardship is not even doubtful. We don't. Most of us walk around with a very limited notion of human responsibility and accountability to God.

We tend to agree much too quickly when governments tell us that, when it comes to economic development, we have no choice. Now, that sounds curious in the light of what the Psalms tell us. If the earth is given to humankind (Psalm 115), and God is still the owner (Psalm 24), and he is very much in control (Psalm 2), you would think that governments under God have plenty of choices

which will allow them to protect the earth and its inhabitants.

Christians ought to sit up and take notice when responsibility is abdicated in the name of inevitability. Perhaps we should begin to read Psalm 2 in the light of developments in Ottawa, Washington and London. Christians could begin to ask the question: "Why do our democratically elected leaders plot prosperity at the expense of the weak in vain? The Lord holds them in derision." By "weak" they would be thinking of the plants, the animals, the Natives, the unborn, the elderly, the handicapped, the victims of mergers, the unemployed. (In a real sense, the fragile earth and all who live in it become the victims of defeatist plotters.)

A responsible choice

The notion emerges time and again that we have no choice. But is that so? Do we not have the choice of maintaining an economic system that is more benign, even if that means less prosperous? Is that such a silly notion that it should be dismissed out of hand?

Think of it. The Canadian government could have said, "No, it's immoral to allow responsibility for our environment and for our society to slip out of our hands. We will not sign an agreement that takes away our authority and power to be responsible for our trees and forests. We will not allow mergers of already-large companies so that competition is removed from our society at the expense of consumers and workers."

That could be a very responsible position to take, even if that will remove Canada from the elite circle of the seven economic giants. There's no need to believe the prophecy of fearmongers that such a choice would relegate Canada to the status of banana republic. Don't trust anyone who speaks out of fear.

Idol worship

Our government will never make a choice that leads to less prosperity, you say. Maybe not. We seem to be riding a train that no one wants to stop. There is a mentality out there that says, "Seek first the kingdom of economic prosperity, and all other things will be added (trickled down) unto you." In biblical times this kind of mentality was referred to as the worship of Mammón. Psalm 96:5 reminds us that in the last decade of the 20th century too, "all the gods of the nations are idols, but the Lord made the heavens."

The same idolatrous mentality that says that we have no choice in following the path of prosperity also says that we have plenty of choice when it comes to ethics. The worship of Mammón sows abortion by choice, pornography in the corner store, shopping all days of the week; and it reaps violence in the home, drugs in the school and crime on the street. These are all evils which we orthodox Christians oppose. But do we recognize them as the companion products of the dominant religion of economic growth and materialism?

What is the answer? We have to continue to oppose abortion on demand, pornography, gambling and other such clearly immoral actions in society. But we must not fail to struggle with and speak out against the prosperity ideal, which puts us all on a collision course with God's design and his coming judgment.

The earth, which is the Lord's, has been given to humankind to cultivate and develop in the freedom of seeking what's best for present and coming generations of people and fields for centuries to come. That should be our fervent witness.

For "he rules forever by his power, his eyes watch the nations." (Psalm 66:7)

Guest Columnist

110 per cent equals zero

Ron Dube

You can be number one if you give it 110 per cent. These are odd numbers, that is, in the sense that the odds are against anyone who seeks to perform at 110 per cent and only an exceedingly rare few will ever achieve a number one status.

And yet, we regularly impose these expectations on the young. Life for them becomes a form of competition. Second or third place is unacceptable and considered a self-inflicted failure which the young person could have avoided if she had applied herself 110 per cent.

One might think that being young would be just that — being young and enjoying it. The pressures that are needlessly placed on our young people today are just plain ridiculous. Too many adults are living their children's lives and attempting to compensate for their own failures by driving their children to triumph. The freedom to stumble through puberty by experiencing peer pressure, fashion demands and adolescence has been invaded by that past which adults use as a benchmark of comparison for the present.

What should be advice, support and giving the needed space for young people to discover and experience those wonderful teen years, too often degenerates into a repetitious reminder of their parents' mistaken choices made as young adults. Surely, we all agree that parenting is difficult, but we can question the added burden that is created when parents attempt to be both child and parent.

Parents and children are as different as day and night. Each one must allow the other the space to live without adding weight to the demanding pressures that already exist for all of them.

Children will win some and lose some. They must be taught a respect for both winning and losing. It is okay for them to be second or third — even last once in a while. They don't need to chase the illusion of perfection. It is unattainable; it doesn't exist. Sadly, so much exposure has been given to "giving it your all" or "give 110 per cent and you'll get 110 per cent," that many young people have surrendered themselves to other people's accusations of failure. It is easy for a young person to be extremely vulnerable to another's opinion, especially when they have been brought up to believe that they must always win the applause of the crowd. Believing that they will not be as good or that they simply cannot perform at a high level, some chose to take their own lives rather than face up to their parents' disappointment and their own feeling of shame and failure. Teenagers are forced to deal with complicated issues and should not have to jump over adult-imposed obstacles as they attempt to run their course.

It is extremely important that the young be shown that life is not what is advertised in the commercial world. Being number one and giving it 110 per cent, just doesn't add up. Helping to create a positive attitude in your children about the negative pieces of life's puzzle will equal a profitable interest for the whole family to share. Constantly comparing your children to the performance of some trophy winner will lead to all sorts of games; games where everyone is part of the losing team.

Ron Dube is a prisoner in Collins Bay Institution, Kingston, Ont.

Part of Bible sexual fantasies

The letters of Hoekstra and

Langbroek in the January 13 issue of C.C. alerted me to your editorial in the Dec. 23 issue.

The title of Hoekstra's letter poses the question "Did editorial promote pre-marital sex?" Hoekstra thinks it did, and I agree with him.

The letter from Langbroek shows how eager some people welcome more liberty in that direction.

You said that the source of your suggestions was the Bible, and you quoted verses from the "Song of Songs." But the "Song of Songs" is not God's Word; it contains sexual fantasies of Solomon. One wonders how much his pre-occupation with sex contributed to his downfall.

This once wisest man on earth ended up an idol worshipper, and because of that his mighty Kingdom was torn apart when he died.

The Bible says that men's heart is evil (Mark 7:21) and Satan makes use of that to pull men away from God.

Mr. Editor, you are in a responsible position. You can influence people for better or worse. Therefore, I would ask you not to give Satan a helping hand.

You could be held accountable for one or more lost souls.

Meint de Jong
Stirling, Ont.

Time marches on

I was one of the old subscribers to *Calvinist Contact*. As a matter of fact, I was on the board with Rev. Persenaire and John VanderVliet when we worked out of Chatham. Vellinga was the driving force then.

Now, being 80 years old and almost blind, I have to give up reading all the small print. Even the big print is difficult.

Thanks for what we got in the years through *Calvinist Contact*. May the Lord bless your further work.

John van Staalduinen
Burlington, Ont.

Appeal to Ron

Ron Dube's articles in C.C. have opened my eyes to the plight of the prisoners. It is so much easier to condemn them than to love them. But how can I learn to love them and show this to them when I'm living so far away from a prison?

Is there any possibility to get some names from Ron so I can write to them and pray for their special needs on a continuous basis? I would really appreciate that!

Ineke Brouwer-Parlevliet
Niagara Falls, Ont.

Longer Letter

Love through touch

Marian Van Til's timely article dealing with "sexual addiction" continues to explore a disturbing aspect of our society that we have refused to look at until recently. I particularly appreciate her staying away from the "aint-it-awful" approach and focusing instead on what may lie behind this aberration.

I would like to enlarge on the paragraph that tries to explain where sexual addiction stems from. My understanding is that when the warmth and closeness a child receives is given mainly or only in the form of sexual stimulation, something inside gets warped. This child *may* later in life continue to look for closeness and warmth through sexual intimacy. In other words, he or she *may* become promiscuous, not having learned to reach intimacy with people through verbal and physical communication.

Variety of factors

However, I want to interject that this kind of childhood abuse can lead to different disturbances, for instance, a blocked or frozen sexuality. Furthermore, a variety of factors can play a role in the development of promiscuity. And then, fortunately there are a host of other influences that shape a personality, some very corrective, for instance the presence of other caring adults, important life events, etc.

Physical intimacy — not to be confused with sexual intimacy — is the giving and receiving of warmth, closeness, affection and love through *touch*. Most parents (not all!) are physically intimate with their babies. They like to hold, cuddle, rock and kiss them. We can be physically intimate to various degrees with our family and friends through a casual touch, an arm around a shoulder, a hug, a long embrace, or a kiss. By contrast, sexual addicts are in general very uncomfortable with any form of physical contact. So are many people who have been sexually or otherwise abused.

New freedom

I want to make two points about physical intimacy. It can be a medicine leading to the *healing* of the kind of problems we are talking about.

For instance, consider a woman who was sexually abused as a young teenager, and has become rather promiscuous, but also has a deep hatred for men. She has been in group therapy for a while, where she has on many occasions observed the comforting and restoring effect of touch between members. When at a certain point she can fully allow herself to be held and hugged by a man in a group whom she likes, with the clear knowledge that she does not have to go to bed with him, she has made a radical step forward. She can now start giving and receiving warmth through physical contact, while before she either would have to shun all touch and the warmth it provides, leading a cold-shell existence, or be promiscuous in a warped attempt to catch up.

What a painful conflict that was! And what freedom she gained!

Emaciated souls

Second, if touch and other forms of physical closeness can be used by therapists to bring on dramatic change, perhaps we can also start using it more in our families and possibly prevent some of the misery described in recent articles in this paper. In what I call the no-touch-families the members are starving for the warmth of a hand, the comfort of a hug; they crave the acceptance and reassurance that the contact with a warm human body can convey. They miss all the love that could have been communicated by physical contact.

In their great hunger for love they *may* do what emaciated prisoners did in the concentration camps in Germany at the end of the war. When food was finally brought in, some gulped it down so greedily that they developed severe dysentery and died. Indeed, frequently it is extreme craving for love that makes people greedy to be filled through sexual gratification. They may grope for love through intercourse when no loving relationship has been established; or, if that is too threatening, they may use a defenseless victim to be satisfied.

I am convinced that in the no-touch-families the members are robbed not only of the possibility to express love but even of the very capacity to love. Touch and other forms of non-sexual physical closeness are a powerful antidote to this lovelessness.

Lovelessness at fault

A final comment on the statement that abuse is more likely to be committed by people who come from repressive religious families. Often Calvinism is mentioned by name. I believe this is a misconception that hides the real issue: lovelessness. When this lovelessness has led to harmful behaviour this has to be justified. When that behaviour also runs counter to what society teaches, special means of reinforcement are needed.

In some families these take the form of threats, punishments, or sheer terror. In others God is taken in as an ally and his judgment and anger have to bolster the defence system. In both cases it is the loveless family that forms the core of the problem.

Once we see clearly that lovelessness was there first and negative religion is only brought in as a means of enforcement, we can stop doing injustice to Calvin and the many Calvinists who strove to fill their lives and their families with the love of Christ. We will then also recognize that there will always be people who use religion in a negative way. How can lovelessness ever understand the love of God, let alone bring it? There would first have to be a change of heart!

Marian, thank you for this beautiful opportunity to get some thoughts on paper.

Alan Vandermaas, M.D.
St. Catharines, Ont.

Contract with God

Boudina Ferwerda

Today I said goodbye to a piece of my heart, a part of my life. Today I said goodbye to my son.

Sitting in the railway station waiting for his train to arrive from Montreal, I looked across at him to press into my mind this last moment together. As I sat watching him, I wandered back in time 21 years when I threw my arms around my mother to announce that I was going to have a baby. She responded in tears, and I've always wondered if she was possibly thinking ahead to this day. But her tears couldn't dampen my happiness! I was going to have a baby; my very own baby.

Soon after I arrived home from the hospital, we had a visit from our district elder. He came to discuss baptism and talked about "giving the child back to God." It was the beginning of many releases. This first "giving to God" was not that difficult. After all, I was

very young, not fully yet comprehending the spiritual transaction I had made with God. My little one was still in my arms, and God seemed pretty far away.

All too soon he joyfully went off to kindergarten and I shed a few tears at his eagerness. The band that bound him to me was elastic, and each time he stretched it there was a pang of pain. Quickly the pain was forgotten as at the end of each day my little one came home. Life went on and the elastic band stretched more and more, but it was such a gradual thing that in most instances the pain went unnoticed. Shortly after his 18th birthday I faced a tragedy for which I as a mother was totally unprepared. I couldn't understand his sudden rebellion, his total turning away from everything we had taught him.

As I watched him pack his suitcase, a feeling of deep helplessness overwhelmed me and I trembled with emotions

that frightened me. When he finished packing, he asked if I would drive him to his destination. As we were driving down the dark lonely country road, I could no longer keep my tears from falling. The blackness of the night added to the desolate feeling in my heart. Neither one of us spoke. We arrived at his apartment, he kissed me and disappeared inside.

I cried, no, I sobbed, weeping bitterly because I felt deep inside I had lost my son. The Lord had to show me in a clear but tender way how to really give my son to him. This time I couldn't hold him in my arms. I had to make a choice. Trust God with my son or continue to cry hopelessly.

Through the preaching of the word God led me to Psalm 103:17 which reads, "But from everlasting to everlasting the Lord's love is with those who fear him, and his righteousness with their children's children." He comforted my heart

through this psalm as he told me he was watching over my son.

Thinking it would be a long time before my boy returned, I set my mind and heart to much prayer. Six months later, he unexpectedly called one night to ask if he could come home. Our home was filled with excitement that night and my joy knew no bounds!

Some months later, after spending a weekend at Young People's retreat, he came home, threw his arms around me and said, "Mom, I asked Jesus into my heart and I know all my sins are washed away." Well, we danced a little jig, and I cried, different tears this time, though. Thank God, I had my son back, or so I thought.

Was he ever really mine? I think not! In some ways yes, but only to nurture, to love and to always help him stretch that invisible band. I understood then much more deeply what it meant to give my little one at baptism to the Lord. When I

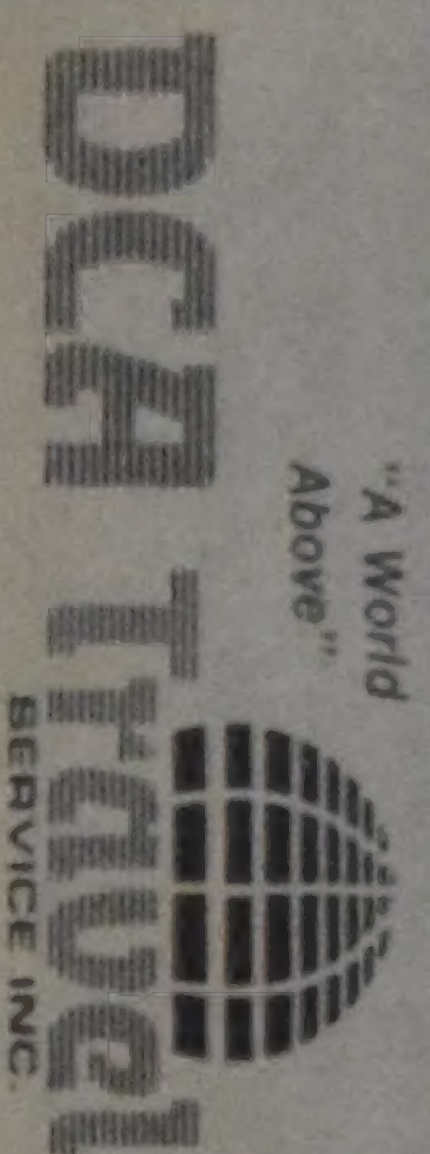
couldn't go with him into the world, God could.

Now, here we were at the station with yet another goodbye to cope with. Twenty-one years had gone so fast. In just a few minutes of sitting in a railway station I had relived all those precious and hurting moments. The call came over the P.A. system that his train was ready to leave for B.C. I felt ill, and silently prayed I wouldn't cry when we hugged and said goodbye.

The moment came; I didn't cry. But as he disappeared from view, the tears came, and I quickly reminded God of Psalm 103:17. A part of my heart left that day, and the tears came a little faster as we walked toward the car.

As I turned and saw the train that carried away my son, a thankfulness rose in my heart that we had such a great God who would stay and comfort me and also go with my son.

Boudina Ferwerda is a pseudonym. The author lives in a small town in Ontario.



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small Life at X number talk of years still beautiful!

Alice Los

The month of February marks my birthday and, as my family well and indulgently knows, I have a childish affection for that date. This probably stems from my younger years when, at our house, every birthday was considered to be a big deal.

Just recently yet I received a letter from a friend with whom I shared those days of childhood and she fondly recalled the birthday parties my parents presided over. There would be games and small prizes and a festively set table just for snacks and goodies.

At 9 p.m. my Dad would come along, as we walked every young guest home. They all would beg to be the last one to be safely delivered at their door. It took an hour at least and provided a calming end to an exciting day. Later, in a Dutch parsonage, I had to get up early on my birthday to be ready in time to meet a steady stream of well-wishers with coffee and cake till late in the evening. I loved every minute of those days. Since then, in true North-American fashion, my birthdays have been mostly private affairs. But, no doubt conditioned by my upbringing, I've always managed to treat myself to something special, even if it was only a few hours with a good book.

And perhaps because of my infatuation with that one day in February, I've never been unduly bothered by my advancing years. The big Four O or even Five O as they are popularly referred to, failed to ever threaten or depress

me. That's, of course, also because of my deeply held conviction that life is eternal and time will never run out.

A funny thing happened on the way through my 50s. I now know a lot less than when I was 20! There's so much more I'm not cock sure of any longer. At times I wonder what happened to the firm intention I had to leave my mark on history, one way or another. I do cringe, too, when I recall unkind words I've flung about or the dumb things I've been responsible for.

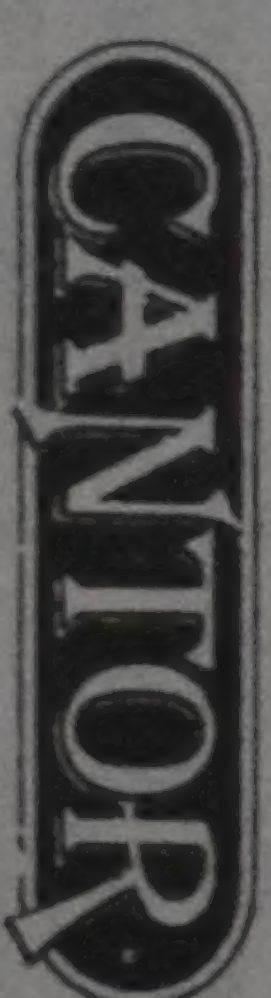
So, would I like to start life once more? Definitely not. By the grace of God I've come this far and if, as is often said, every stage of life has its own beauty, then I very much like what I now see. Besides, there's the glorious reality of God's forgiving love! Also, if indeed I were allowed to turn back the years, perfection would again escape me.

There have been hard-won personal battles and faith that has miraculously grown stronger and richer against odds of my own making. Now, much mental and physical terrain still begs to be explored. Therefore, I'll happily bake yet another birthday cake, and again I'll fib and say it's mostly to please the grandchildren.

Should anyone wonder aloud about the lone candle, I'll be honest and say, there just wasn't any room for 43 of them.

Alice Los and her retired pastor-husband, Rev. Dick Los, have moved. They now live in Inkerman, Ont.

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A Presbyterian Comments

Robert J. Bernhardt

In my last column I ventured that I would go onto express some comments about the new *Psalter Hymnal* published by the Christian Reformed Church during 1988. My response to the book is far more positive than my expectations about how it may be received.

We who live within the Reformed church tradition, whatever our particular denominational label, have long made extensive use of the *Psalms* in worship. However, there have been numerous indications, at least within the English speaking world, that this use of the *Psalter* in worship has been declining.

One of the reasons for this decline is that the language of so many of the English metrical

psalms and paraphrases has more and more sounded foreign and stilted to 20th-century ears.

It was no longer sufficient simply to retain less-dated *Psalms* selections and to introduce some cosmetic changes in language. The time was overdue for some really fresh work in setting the *Psalms* to music. The *Psalter Hymnal* contains a variety of new and exciting *Psalms* selections.

Hopefully these will encourage a renewed use of the *Psalms* in our worship services. It is also my hope that future Reformed hymnals will opt to include some of the best of these in their revised editions and will be similarly inspired to include worthy new material from the

Psalter.

The new *Psalter Hymnal* also introduces a number of hymns and scripture paraphrases in which the language has a decided 20th-century sound. Indeed, the themes of some of the new additions reflect the cares and concerns of contemporary life, witness and service in ways which many 19th-century and even early 20th-century hymns simply do not. Personally, I find this a refreshing feature of the new book.

Some of us who have relied upon a fairly fixed repertoire of hymns over the past 40 years or more may feel that these new selections are unnecessary.

Familiarity is capable of allowing us to sing in worship

grey trying to keep the most vocal people in both camps satisfied and silenced.

In some congregations organists and the leading singers may persist in trying to chart their own courses without much regard for the objectives of consistories and worship committees.

Some people will insist upon telling and retelling to all who will listen, or who don't run swiftly, what's wrong with the new *Psalter Hymnal*. With equal zeal there will no doubt be some who will speak in hurt tones if anyone suggests that anything at all in the new book might have been done differently than it was.

Hymnody has long provided grounds for confrontation in the Church, and this new endeavour will surely not escape becoming fuel for some of those fires. I have lived through the introduction of a new hymn book in the Presbyterian Church, and so I have at least some appreciation for the challenges of the experience.

However, in the gracious providence of God may we ever be open to incorporate new and fresh ways to give expression to the true faith. If we can learn to respect the tastes and preferences of our fellow worshippers we may come to appreciate that our own personal preferences don't satisfy all needs. The praises of God's people are pleasing to the Lord whereas the dissonance of dispute gives only the devil cause for glee.

Robert Bernhardt is pastor of Chalmers Presbyterian Church, Hamilton, Ont.



Pensive Dutchie

Syrt Wolters

Syrt Wolters

Sending Christian children to the public school instead of to the (available) Christian school is an option, some people say. Christian school attendance is for them not a mandate.

Do we realize that when we enrol our children in a public school we pay lip service to the confession that we believe that it is the parents' and not the government's primary responsibility to nurture and educate our children? Do we all realize that public education is violating one of our basic democratic freedoms, our freedom of religion? In a public school the government dictates which philosophy (religion) will dominate the curriculum.

In a true democracy the government does not educate, but leaves that task where it belongs: with parents, whether they are Christians or not. But there are Christians who ignore this and delegate to the state their responsibility to train their children, an institution which has no right to educate. We fulminate when we think back how the Nazis indoctrinated the youth of the country; we still protest when the U.S.S.R. does the same thing. We call that "State indoctrination." When we in North America let the government teach and train our children, we call it the "social function" of government.

Search for Identity

I should like to put this question to all parents who contemplate, for whatever

reason, sending their children to a public school: "What would you do if you were Joseph and Mary, called to bring up the child Jesus? Wouldn't that be an awesome task? But would it not be the most important aspect of their parental responsibility to make that child understand who he really was?"

Yet, every couple with a new baby and every teacher with a new pupil is faced with exactly the same awesome task: to make the child understand who he or she really is — an image-bearer of God, called to an obedient response in a life of worshipping God.

Which public school would have this as its goal? Trusting one's children to an educational institution which has no inkling of what it means to be an image-bearer of God and the life's calling attached to it is surely a risky business.

Call to obey

It has been said that God does not need Christian schools to establish his Kingdom. How true! God does not need us at all; he is self-sufficient and will take care of his Kingdom. But that is not the point. He has called us to be his co-workers as obedient citizens in that Kingdom. Do we have a choice, then? Of course not, but we should eagerly grasp any opportunity available to us to be fully obedient.

What is a "model Christian"? Is that a Christian such as Harry Blamires sketches in his book, *The Christian Mind*, of whom he

says, "... He accepts religion — its morality, its worship, its spiritual worship; but he rejects the religious view of life, the view which sets all earthly issues within the context of the eternal, the view which relates all human problems, social, political, cultural (including education) to the doctrinal foundations of the Christian faith, the view which sees all things here below in terms of heaven and hell?"

Paralyzed Christians

Dr. A.E. Greene, a well-known Christian educator, in his *Ten Touchstones to Distinctly Christian Thought*

says, "Christian thinking is not characterized today by wholeness. It has been narrowed down, as a distinctly Christian thing, to a small sector of life — the area of Bible and doctrine and morals. In many of the areas of life such as non-theological scholarship, industry, economics, politics, labour, business, the media, Christians have nothing distinctively biblical to say to men. Christian thought is like a man, paralyzed by a stroke; arms, legs, voice are all inert. You can see from his eyes that he is alive and conscious, but his life has been drastically limited and reduced."

Is such a Christian a "model Christian"? Very faithful in church attendance, in devotions, in paying his or her share in the upkeep of church and missions, etc., but someone who does not see that we have to love the Lord above all with our heart, with all our

New hymnbook should lead to praises

words, which if read out loud in public, would seem conspicuously dated.

Although I appreciate many of the more recently written hymns that are included in the new *Psalter Hymnal*, I believe that they are tremendously more significant for our children and for those who have recently come to share in the Christian community. Familiarity and sentiment may keep older Christians sustained; but, surely, others will be tremendously refreshed by the addition into their worship repertoire of hymns which are so much closer to where we really live.

So much for my appreciation of what the new *Psalter Hymnal* accomplishes. The challenge of course is that the majority of the worshippers that will be the first to use it have been in the Christian community for some time. I can hear the moans of many who will find certain of their favourite hymns missing and who will be challenged to learn some new ones. What's more, some of these new hymns even represent examples of new sounding musical styles that we do not immediately associate with worship.

Choice of response

What will we do in the face of all this new material. Some people will simply resist most of what is new and campaign to cling to the tried and true. Some others, with equal unreality and insensitivity, may call for a steady diet of only this newer material in their worship services. Some ministers will probably grow prematurely

will, and with all our strength when it comes to our calling to make our children understand who they really are: covenant children with a tremendous task in life, a task far beyond the capabilities of any public school.

As Christians we have the educational task to provide Christian education for our children; we also have the political task of making our fellow citizens understand that public education is trespassing on one of our dearest democratic freedoms: freedom of religion. Schools should be given back to the parents; all parents, Christian or not.

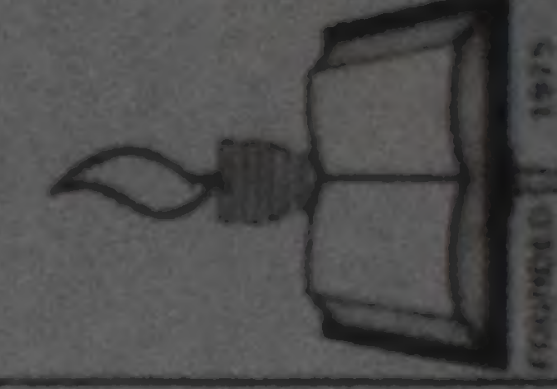
Syrt Wolters is a semi-retired barber living in Victoria, B.C.

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New executive director describes his hopes for Vision 2000



Photo: Vision 2000
Dr. Don Moore, Executive Director,
Vision 2000 Canada.

WILLOWDALE (Vision 2000) — It was his fervent desire to make a unique contribution to the church nationwide, and to use his gifts in serving the larger body of Christ, that led Don Moore to take on the challenge of leadership in Vision 2000 Canada through the newly-created post of Executive Director.

"Frankly, in some respects the challenges are monumental in this new role," he remarked. "I could have accepted a number of other opportunities which entailed much less risk. But I'm the kind of person who loves to take something from scratch, and make it happen.

I'll get on my knees before God and say, 'I believe this can be done, with your help.' And both my wife and I have a sense of peace that this is where God wants us."

Moore, who as Dean of Graduate Education spent the past five years developing a new graduate school at Briercrest Bible College in Carleton Place, Saskatchewan, holds a PhD in education from Michigan State University.

far, we've been dropping the ball badly."

He was motivated to accept the position with Vision 2000 Canada because, "I'm convinced we can make a definite impact in this country, and move into the next century with a considerable increase in the number and level of commitment of evangelical Christians."

Person-to-person evangelism must include discipling

WILLOWDALE (Vision 2000) — Research shows that 92 per cent of Christians cannot share their personal testimony in an understandable way to a non-Christian. Ninety-six per cent cannot verbalize how they came to Christ in an understandable way.

T. V. Thomas, chairman of the Equipping for Outreach Strategy Group of Vision 2000 Canada, says that the greatest need in the Body of Christ in Canada is the realization that there are actually lost people and they can be won. Second, the realization that they can be used by God to make that

happen.

"We need to teach people how to befriend, how to use their own natural networks where they do not have to apologize for being there; work contacts, relationships through families, neighbours around their homes. Whether evangelizing in the east, central or western Canada, the basic person-to-person evangelism is the same. The issue of relationships is important, earning the right to be heard. When we talk about person-to-person, eyeball-to-eyeball evangelism, relationships are most important."

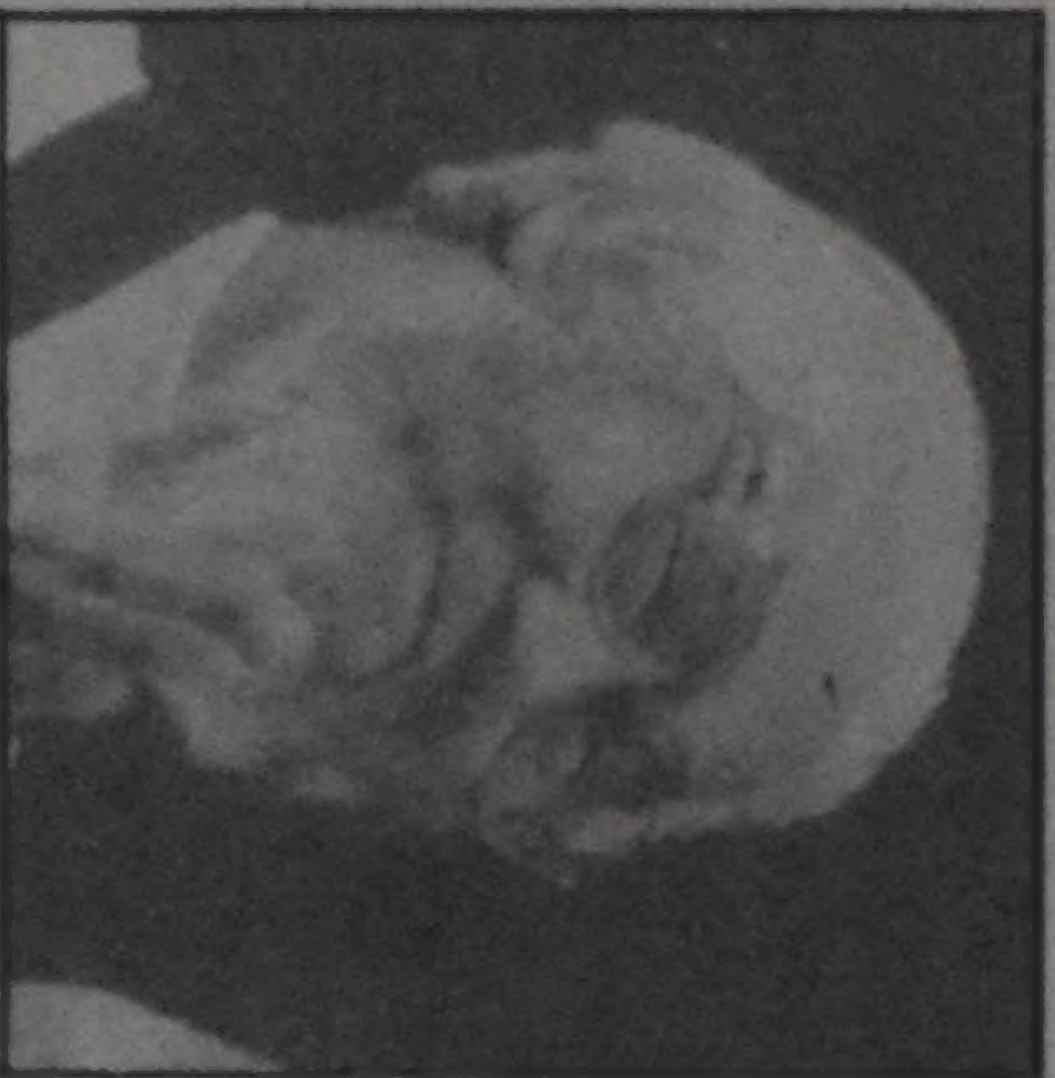
According to Thomas, the revitalization of the church in Canada will require two things. The first is a clear, wholehearted love for the Lord in practical terms. "I'm not talking about Sunday wholeheartedness. I'm talking about Christianity that goes into the marketplace, goes into child care, goes into the reception desk of the hospital, goes into the classroom as a student or a teacher, goes into a factory, a wholehearted love relationship with the Lord."

and as a church. "If people do not enjoy their Christianity within their own church, they aren't likely to bring others in."

But Thomas insists that biblical evangelism includes reaching and discipling. "It's like having a baby. If someone says they have a baby, the assumption is that they are caring for and feeding that baby. In evangelism there have been a lot of babies. But biblical evangelism includes discipling, feeding and caring for those "babies," bringing them to full maturity.

"how to" program of evangelism, or an attempt to replace or duplicate any existing denominational programs currently in place. Rather, it is a concerted effort to co-ordinate the resources of denominations and parachurch organizations in order to facilitate, expedite, revitalize and mobilize the Canadian church for renewed efforts for evangelism and growth up to the year 2000 and beyond.

United Church moderator target of racist letters



Rev. Sang Chul Lee.

Paul De Grool
EDMONTON — The United Church's moderator, Rev. Sang Chul Lee, has been the object of racist hate slogans, some of it probably from United Church members themselves.

Hugh McCullum, editor of the United Church magazine *The Observer*, says he received a copy of the magazine's

September cover, which featured Lee's photo with "Dear Queer, cancel my subscription" written on it. McCullum said United Church leaders have always received some derogatory correspondence, but the election of Lee, an ethnic Korean, seems to have uncovered a current of racism

in the church.

"Some people feel it's okay now to slander and make vicious comments about people who look or act differently from what is perceived to be the norm," McCullum said in a recent column in *The Observer*. Some letters are signed, others are anonymous, McCullum said.

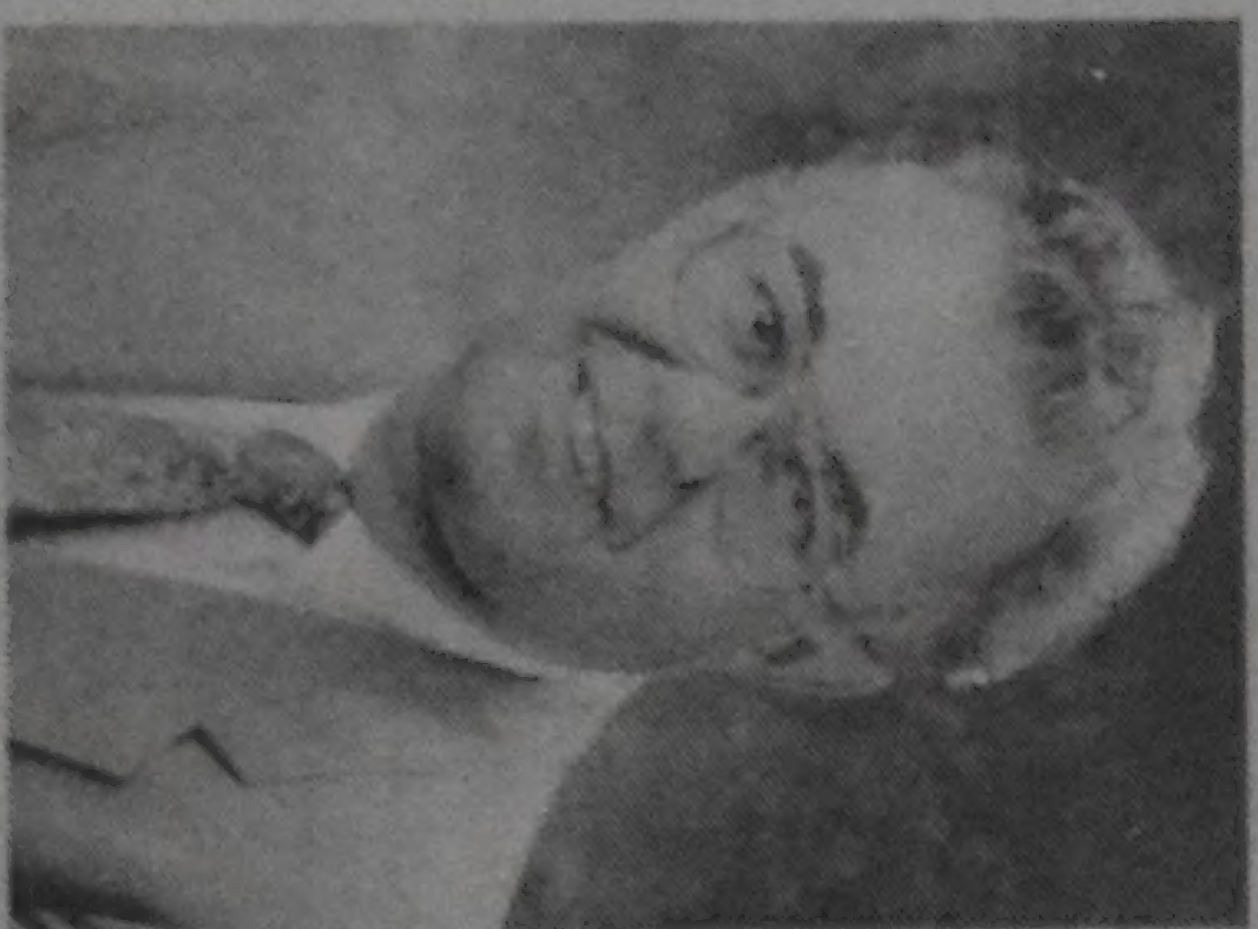
The church's General Secretary, Rev. Howie Mills, said in an interview that church headquarters received about a dozen letters last fall of a racist nature. One complained that the church should not elect moderators whose names it can't pronounce, said Mills, wondering what kind of person would have trouble pronouncing "Lee."

"The United Church is a fairly monochrome church," Mills added.

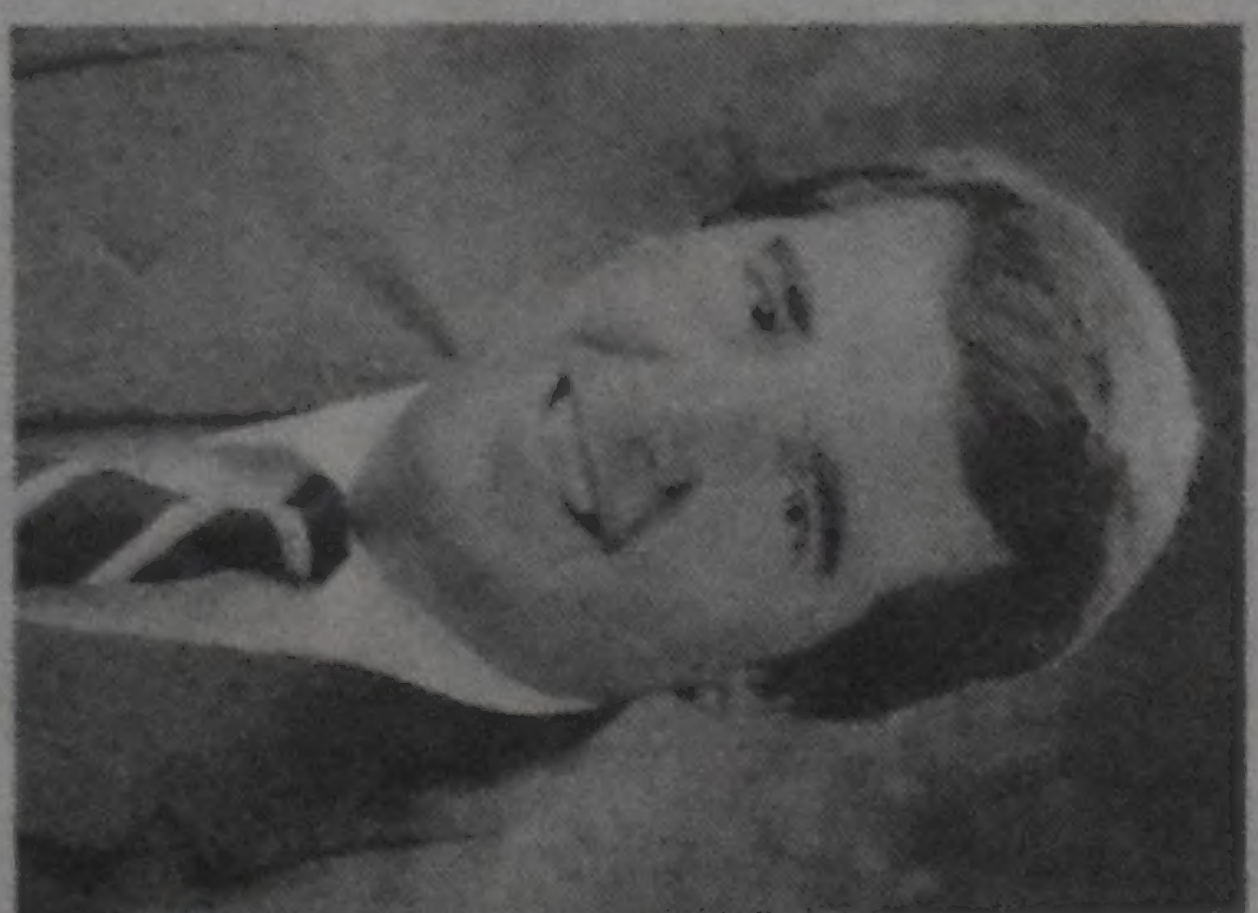
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Never free from racism

The election of an Asian moderator has woken many in the United Church to the multi-racial nature of their communion but also "a lot of so-called traditional or North European Canadians are feeling threatened."

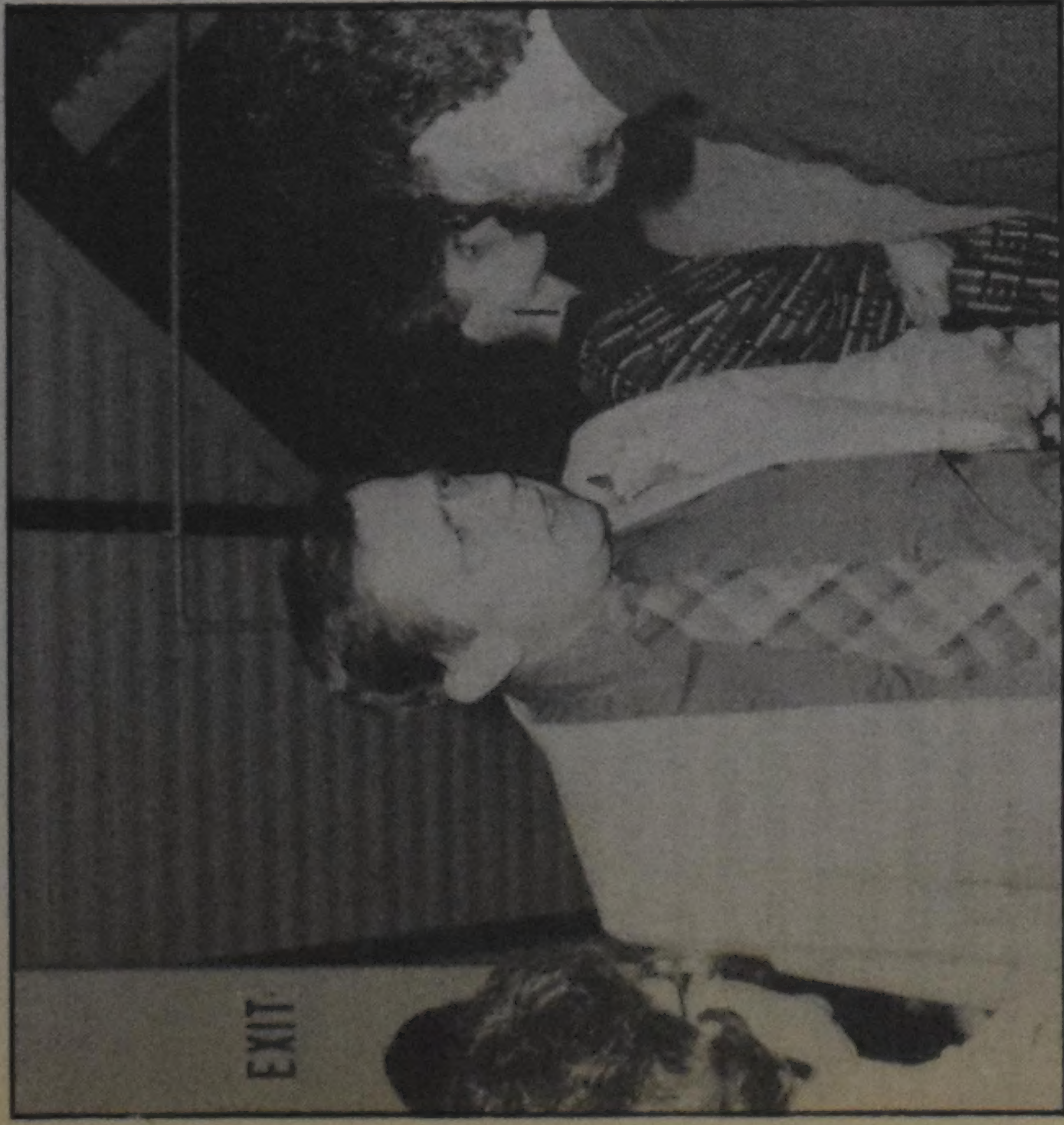
The United Church has never claimed to be free from racism, although the church has developed educational materials and programs to challenge racist attitudes, Mills said.

When last summer's General Council elected Lee, it was acknowledging that most past moderators have been Anglo Saxons (one was black).

Lee was not available for comment, but Mills said Lee is "not overwhelmed" by the racist letters. "This is not Lee's first experience with racism," Mills said.

Art

Exhibition remembers beloved master artist



Calvin Seerveld (centre) discusses Krijger's art with Hendrik Hart (r) and Mary Vander Vennen (l)

Peter Enneson

The retrospective now hanging in the Redeemer College Art Gallery entitled

"Hommage a Senggih" is an eloquent tribute to the Indonesian born, Dutch artist, Henk Krijger. Henk Krijger spent four years — between September, 1969 and November, 1973 — in North America as Master Artist for the Toronto-based Patmos workshop and Gallery and its Chicago-based predecessor, the Institute for Christian Art.

The show is composed of 61 works brought together by one of the show's curators, Jan de Bree, plus several panels of book-illustrations and a display of some of the books Henk designed and illustrated.

For the occasion Patmos Gallery has come out of its dormancy to publish a book, designed and produced by Willem Hart and edited by Jan de Bree. Entitled *Hommage a Senggih; a retrospective of Henk Krijger in North America*, it is a 75-page collection of four essays plus the translation of one of Krijger's fictional efforts, a preface by the other curator, Redeemer College art department head, Mary Leigh Morbey, an introduction by Peter Enneson, several appendices and numerous reproductions. The four essays — one by Calvin Seerveld, two by Jan de Bree, and a fourth by Mark Vander Vennen — examine the relationship between Krijger and ICA/Patmos, discuss Henk's literary and art-critical writings of the 50s, fill in some biographical details, strive to bring into focus the nature and importance of his efforts and what is unique and distinctive about his art.

Representative collection

The show is assembled from works available in North

on a single theme, each of these series extends a prolonged and ramified exploration.

The series range from the empathetic "Anna Blaman" series to the surreal "Man and Snake" series, from the simple and untroubled series on children's games to the exquisitely textured "Charon, Sweet chariot, A man goin' roun' taking' names." They include a series of gouaches done in Maine after his first year in Chicago, a bottle series done two years after his return to the Netherlands and the Psalm prints Patmos commissioned Krijger to do on a yearly basis.

Primitive urges

Of particular note is the 15-part series that closes the main body of the show, the Venus-series. Completed less than a month before Henk's death on September 29, 1979, this series was to be shown at a 10-year anniversary show at Patmos. It is the final blossoming of Krijger's creativity, breaking forth after an extended absence of creative impulses. It is the precipitate too, of an intense urge Krijger expressed several years earlier in a letter to Patmos fellow Henk Melles for "an artistically and technically different way of working and thinking. Not a really new style, but a 'nostalgic' one... without philosophies, and theories, without religions considering. Only with exclusively with and out of my very first excitement... and out of my two hands chased by my most primitive art-guts, sensitively, fast, simple and sensual."

The series is a "playful linking of Shakespeare and pre-history." Pregnant Venuses and her Adonises, Romeos and Orlandos accompany lines from Shakespeare's *Venus and Adonis*, *Romeo and Juliet* and *All's well that ends well*. The figures are resolved into elaborate pictographic forms that draw heavily from Henk's love of type and are inspired by the so-called "Venus of Willendorf," a small fertility symbol presumably dating 17,000 B.C., discovered in Austria early in this century. The 15 images are a series of canon-like variations on three closely-related variants of a single visual idea. Displayed together, as they are in the show, with their variety of media and coloured matts, they look rich and abundant under their quiet, solemn exterior.

In a letter to Patmos curator Ed Fielding dated September 6, 1979, Krijger writes: "On Friday, March 2, 1973, Toronto Star art critic Wayne Edmonstone wrote about my work, then exhibited in the D&H Gallery, the following very intelligent sentence: "Senggih can milk a cliché until

it positively moos for mercy." Well, if this Mr. Wayne Edmonstone is still living and doing critique writing for the Toronto Star and happens to see my V&A series at Patmos, he will hear the mooring not less than 15 times. Let's hope this dose will make him a bit wiser after his defeat in 1973. What about the happy milking parties of El Greco and Picasso? And Mondriaan!"

Pictorial symphony

The show is a festival for the eye, a fugue of forms on a well-tempered scale of horizontals and verticals, performed in different keys, unfolding with an incredible chromatic range, subtle harmonic progressions and modulations of an infinitely varied palette, articulated across a symphony of textures, materials and sculpted forms. Distilled, iconic gestures echo each other as these figures look out at the viewer or remain enclosed in their own activity. Krijger's artistic temperament ranges across a wide array of subject matter with playfulness and passion, compassion and irony, revulsion, anguish, outrage, nostalgia and tenderness.

Henk Krijger was a searcher and an experimenter. Born in Sumba of missionary parents, dropped into Interbellum Holland and a Dutch-Calvinist 1930s family, educated in the best Christian academy in the country, schooled in the traditional rigours of an academic art education, Henk

sought for a direction in a singular time in history, when the Renaissance artistic tradition was breaking down, artistic Modernism was inaugurating its monumental and multiple changes, Western culture and Christianity were undergoing radical alterations. With his finely honed and multifaceted sensibilities Henk produced this legacy — contemporary, unexpected, and of unquestionable aesthetic worth. It is a legacy wrested from a life of existential dependence on God and solidarity with Christ and from an artistic practice informed by great freedom and responsibility, empathetic human solidarity and ruthless personal authenticity.

Go there; leave behind the interpretations and the laborious questions about that tense and tangled conundrum called Christian art; drink this stuff in, let these pieces become icons — some haunting, some dense and impenetrable, some relaxed and exalting — icons hanging in your consciousness. Learn as much about them as you can; and remember: all of them ultimately will remain, like the prologue to John, or the parables of Jesus, mysterious.

The show opened on January 20 with a reception and a talk by Cal Seerveld. It will run until March 10.

Peter Enneson is Design Director for King West Communications. He is doing cataloguing and biographical research on Henk Krijger. He lives in Toronto, Ont.

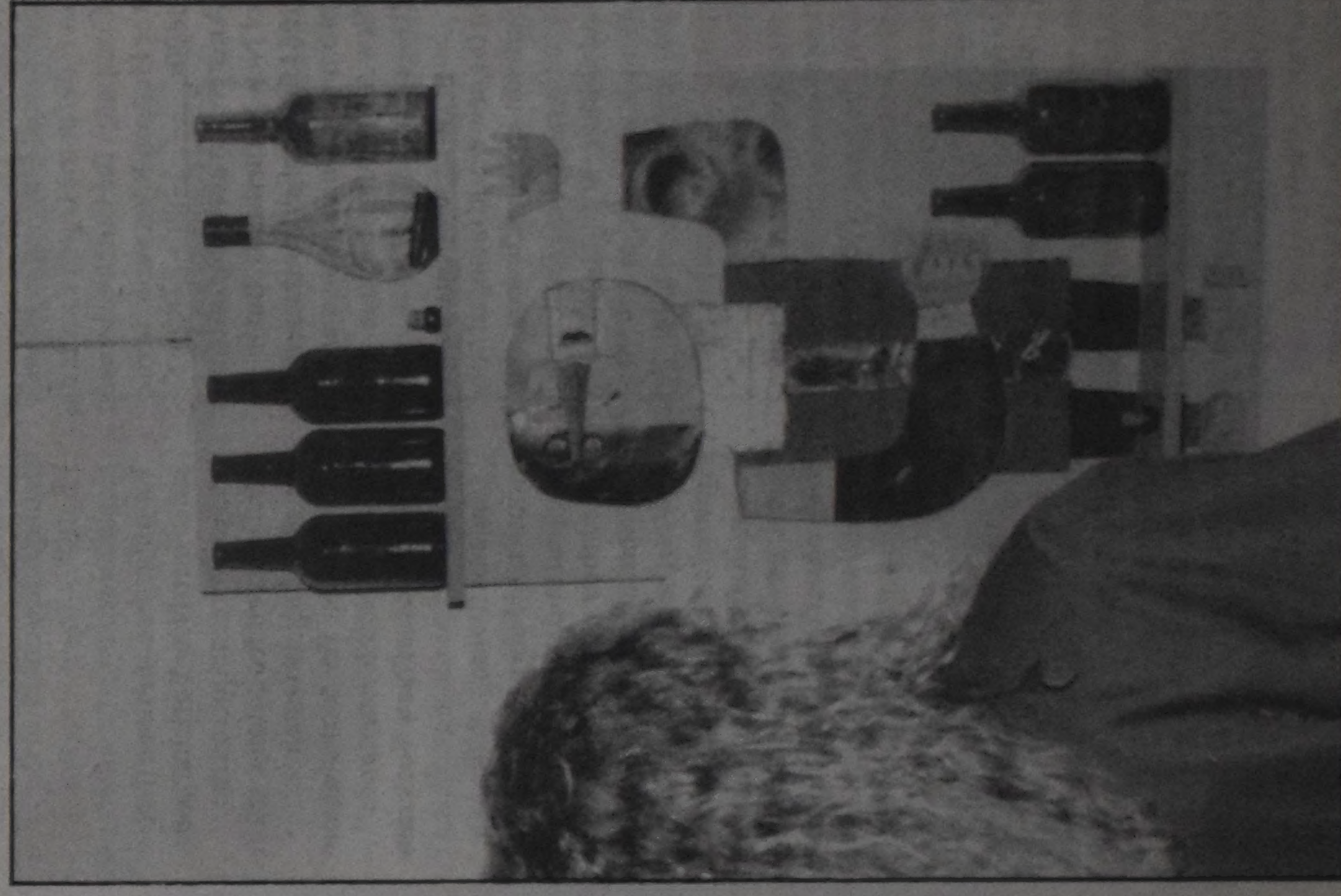


Photo: Bert Witvoet
One of the visitors looks at "A Disappointment"

Feature

The year the Dutch conquered Acadia



Photo: Academics
Painted by Jan Van Goyen.

Donald Sinnema

It is well known that the Maritimes fluctuated between English and French control before the English gained final possession in the 1750s. Not well known is the fact that the Dutch also conquered a good part of the Maritimes and for a time established claim to the region, which they named New Holland. The year was 1674. The story of the Dutch conquest and possession of Acadia is a fascinating but forgotten tale in annals of Canadian history.

This was not the first Dutch possession in the new world. After Henry Hudson discovered Manhattan Island in 1609 for the Dutch East India Company, the Dutch colonized the Hudson River valley in the 1620s, and established New Amsterdam as the central town of New Netherlands. But in 1664 the English conquered this promising Dutch colony and New Amsterdam became "New York."

So in 1672 Dutch possessions in the new world included only Surinam and the Curacao island in the West Indies. The English had colonies all along the Atlantic seaboard of America, and the French again held Acadia, after 16 years of English rule. Acadia encompassed the Maritime region and extended halfway down the coast of Maine. Its value was not only its strategic location, but also the riches of its forests, fisheries and furs. On regaining Acadia in 1670, the French repaired its forts and established a provincial governor at Fort Pentagoet, in Penobscot Bay.

1672 was a difficult year for the Dutch. That year both England and France declared war on the Netherlands, then under William III of Orange. But the Dutch still dominated the seas. In 1673 two small

of the Netherlands' enemies. Unaware of the peace with England, Aernouts decided to sail north on a voyage of plunder. In July, he sailed into the harbour of what was still New Orange, and soon learned of the Peace of Westminster. Aernouts realized that his commission now was no longer in force against the English. But he could still prey upon the French, with whom the Dutch were still at war.

While in New Orange Captain Aernouts happened to meet John Rhoad, an adventurer from Boston. Rhoad had recently been trading in the wilds of Acadia and had visited Pentagoet. He told the captain about the riches of Acadia's fisheries and furs; and also about the weakness of the French defences there. Here was a place of easy and valuable plunder for the Flying Horse and its 110 men. Aernouts now decided to sail north on a conquest of Acadia. He struck a deal with Rhoad, who took an oath of allegiance to the Prince of Orange and was made chief pilot of the Dutch frigate.

Conquests along the coast

On the 1st of August the Flying Horse sailed into Penobscot Bay (half way along the Maine coast) and summoned the French fort Pentagoet to surrender. The fort was under the command of M. de Chambly, the governor of Acadia since the previous year. Chambly was a

veteran soldier and was prepared to fight, but he could muster only 30 or 40 men and they were poorly armed. On August 10 the Dutch stormed the fort, killing several defenders and wounding Chambly. Unable to spare any men to garrison the fort, the Dutch captain destroyed the fortifications and burned several houses, taking the cannon and anything of value. Chambly and some officers were taken prisoner, but the French inhabitants were allowed to remain and trade after submitting to be subjects of the Prince of Orange.

As a memorial to this conquest Captain Aernouts buried two bottles in the earth with a copy of his commission and a brief account of his mission carried out in the name of the Prince of Orange.

The Flying Horse then sailed further up the coast, plundering French forts and trading posts along the way. In the Bay of Fundy, the Dutch vessel entered the St. John River and destroyed any fortifications. The last fort taken was Jemseg (on the river between present St. John and Fredericton), under the command of Sieur de Marson. Forced to surrender, Jemseg was dismantled and Marson was taken prisoner. The inhabitants were compelled to submit to the Prince of Orange and were allowed to remain. Again, Aernouts buried bottles containing his commission and an account of the conquest. Aernouts demanded a

ransom of 1,000 beaver skins or the equivalent for the release of his prisoners. In order to secure the ransom Chambly was allowed to send a dispatch to Quebec with news of what had happened.

Already loaded with plunder, the Flying Horse did not attempt to capture the poorly fortified Port Royal on the other side of the Bay of Fundy. With 300-400 inhabitants, it was the largest French settlement on the Bay.

The whole coastal region of Acadia between the Penobscot and St. John rivers (what is today the upper coast of Maine and southeastern New Brunswick) was now under the Dutch flag. Aernouts named the new Dutch possession "New Holland." Since no Dutchmen were garrisoned there to defend the claim, Aernouts counted on the conquered French inhabitants to keep possession of the region for the Prince of Orange.

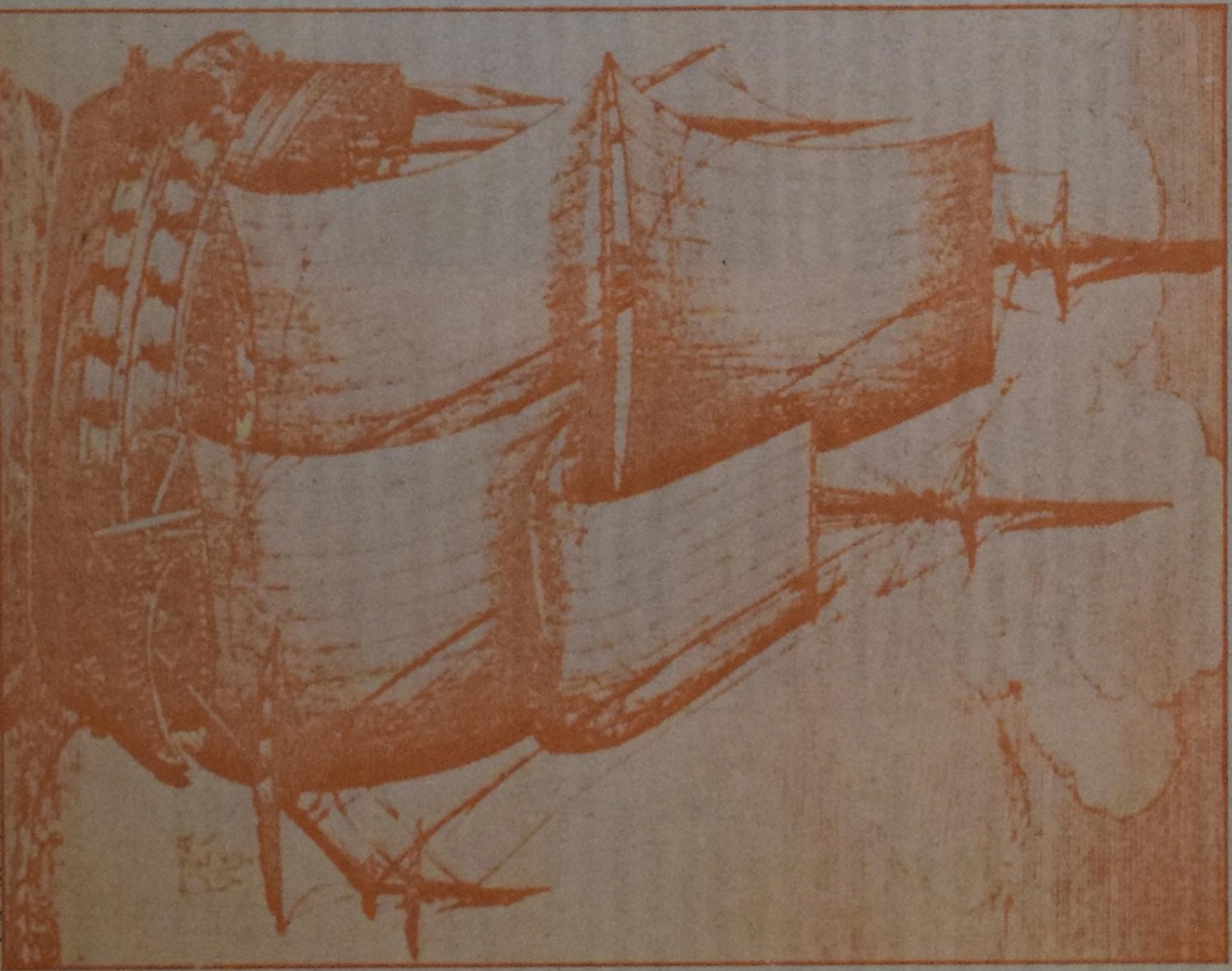
Return to Boston

In September 1674, the Flying Horse with its captives and plunder appeared in Boston harbour and was welcomed by the Puritan authorities. Chambly and Marson were imprisoned there until the ransom could be paid. Boston purchased the cannon taken from the French forts, while local merchants bought the furs and other plunder.

Now seeing rich trading opportunities, Boston area traders asked Aernouts for permission to trade in New

Plunder the enemies

It was in this setting that our story begins to unfold, in the summer of 1674. A Dutch buccaner, Captain Jurriaen Aernouts, was sailing the Spanish Main in command of a frigate named the Flying Horse. From the Dutch governor of Curacao he received a commission to plunder the possessions of any



Museum of the City of New York
One of the ships that took the adventurous Dutch around the globe.

Holland. When this was refused because the Dutch claimed the trade for themselves, some of the traders went anyway to capitalize on the moment.

Meanwhile, Count Frontenac in Quebec received the dispatch from Chambly. Before winter fell he sent an expedition by canoe to investigate the French losses and to pay the ransom. From his own private funds Frontenac sent bills of exchange which were forwarded to Boston, with a letter blaming Boston for being the real force behind the Dutch expedition and for supplying the pilot. After waiting some nine months, Chambly and the others were finally released.

Delegated authority

At the end of October 1674 Aernouts and the Flying Horse sailed from Boston, leaving behind four men: two Dutch officers named Cornelis Andreson and Peter Roderigo, the Pilot John Rhoad, and another Englishman. Before sailing, Captain Aernouts gave these men authority to return to New Holland, to trade there, and to maintain possession of the region until they received further orders from him or from the Dutch government. Rhoad and the Dutch officers then fitted out and armed two vessels at Boston, and set off under Dutch flag to exercise authority over New Holland. By early December they reached Pentagoet where they found the French inhabitants still submissive. At Machias they set up a trading post (it was captured shortly by a Boston vessel).

Sailing on to the St. John River, the two Dutch ships seized four Boston area trading vessels and their pelts for illegally trading within Dutch territory and for helping the French by carrying reinforcements from Port Royal to Jemseg. One of the vessels, the Philip, soon flew the Dutch colours when its master George Manning, after initial resistance, offered to join the Dutch and to hire out his vessel and crew.

On the St. John River it was learned that the French at Jemseg had revolted and re-established themselves with the help of the reinforcements from Port Royal. The Dutch vessels, however, were able to maintain control of trade in the area and spent the next few months peacefully trading with the natives.

Boston takes over

It was hoped that the spring of 1675 would bring a Dutch fleet which would securely establish and defend the Dutch possession of New Holland. But that was not to be. Still at war with France the Dutch were struggling for survival at home, and could ill afford ambitious

operations abroad.

News of the seizures of the trading vessels soon reached Boston. John Freake, owner of the Philip, lodged a complaint with the Massachusetts' governor, accusing Rhoad and his accomplices of piracy. In mid February the Massachusetts' authorities, who did not relish the idea of a Dutch colony next door, sent out an armed expedition under the command of Samuel Mosley.

When Mosley's naval force appeared on the scene, Manning immediately turned coat and fired on the Dutch.

After a sharp but short conflict the Dutch vessels surrendered. Their cargo of furs was plundered. Andreson, Roderigo, Rhoad, and their associates were taken prisoner. Boston traders quickly took over the Indian trade.

In early April the naval force returned to Boston. The "pirates" were put in prison at Cambridge. A trial by a special Court of Admiralty was set for May.

At the trial, held in Boston, the Dutch vessels and their cargo were awarded to the heirs of Freake, who meanwhile had died in an accident. The eight prisoners were charged with piracy for seizing the Boston vessels and their cargoes. In their defence the Dutch officers argued that Captain Aernouts had given them authority to hold possession of New Holland for the Netherlands. In stopping intruders they were inhabitants of New Holland acting as lawful agents of the Prince of Orange, so they could

not be held guilty of piracy.

The Massachusetts' jury did not buy this defence. Roderigo was found guilty of piracy and was sentenced to death, but on appeal he was pardoned. Andreson was declared guilty only of theft, and was pardoned. Rhoad and three other English prisoners were also found guilty of piracy, but on their day of execution they were given a reprieve, and were later banished from the colony of Massachusetts. The other two were acquitted.

Belated action

Too late the Dutch government tried to assert its authority over the region of New Holland. In August 1675 the Dutch ambassador to England demanded the release of the prisoners and the restoration of Dutch possessions. After a year a letter from the English king requesting an explanation arrived in Boston, but the governor of Massachusetts insisted that the incident was a case of piracy, not of international relations.

When the Dutch West India Company in Amsterdam heard of the trial, it also took some belated action. In September 1676 it recognized the services of John Rhoad and authorized him to take possession of Acadia and trade with the natives. A month later, on October 27, the Company commissioned Cornelis Steenwyck, a wealthy merchant and prominent citizen of New York, to be Governor of Acadia and Nova Scotia. Rhoad was to assist

him in taking possession,

establishing forts, and in pursuing trade in the region.

The Company was probably

not aware that by now the

French had fully regained

possession of Acadia.

"Governor" Steenwyck

took no action under his

pretentious commission. But,

ever an adventurer, Rhoad

acted on his. With a vessel he

entered the St. George River

and attempted to trade. But

soon he was again captured,

and was taken this time to New

York.

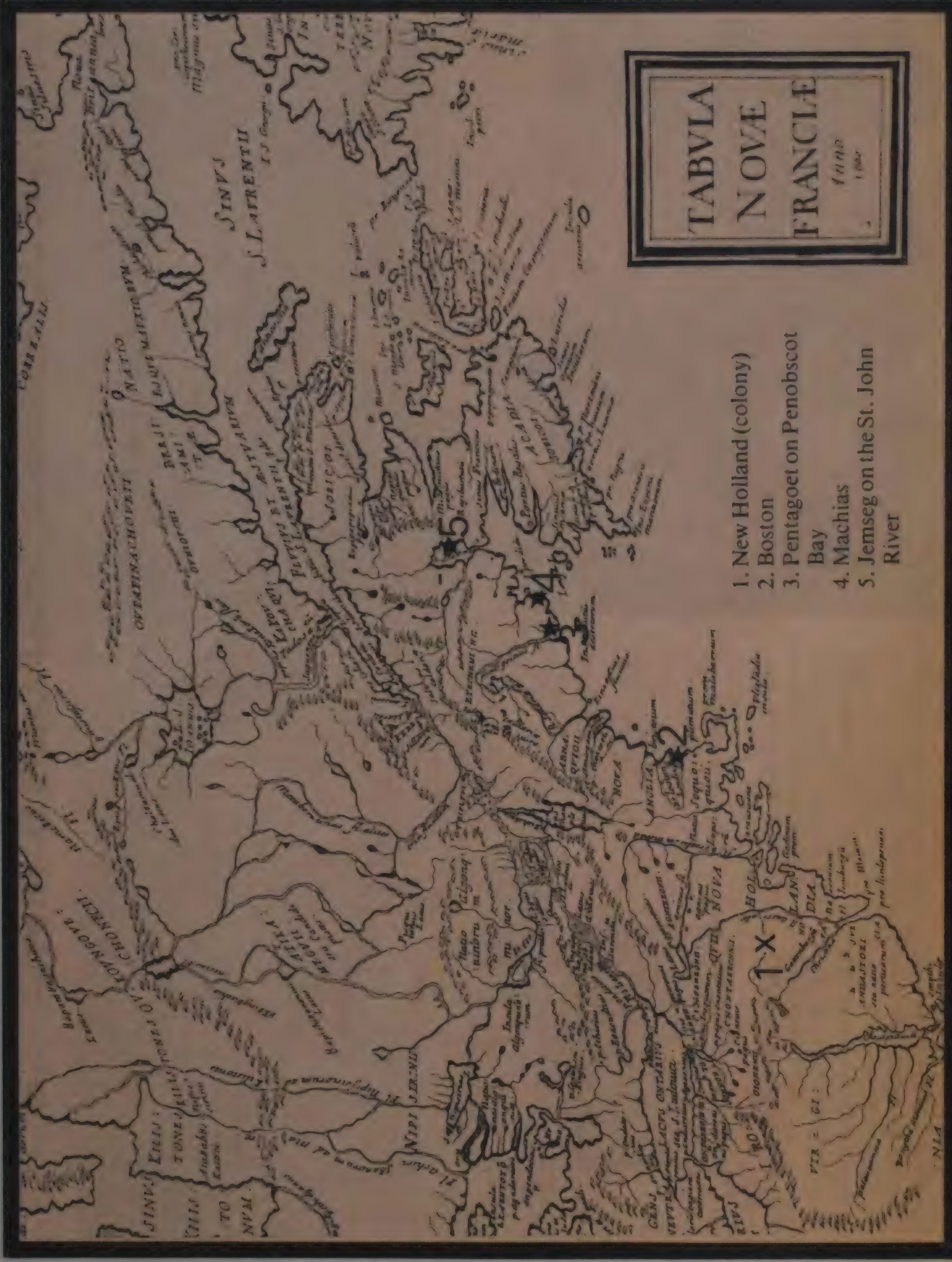
Decline of Dutch power

In August 1678 the Netherlands finally made peace with France. The treaty contained no provision for any Dutch possession of Acadia.

The Dutch government, however, still considered Acadia rightfully to be Dutch territory. Correspondence over the matter continued for some time between the Dutch and British governments. As late as 1679 the Dutch demanded the release of Rhoad and still insisted that British subjects in America be forbidden to interfere with Dutch trade and rights in Acadia.

Such diplomatic hopes were in vain. The golden age of Dutch empire was now in decline. After those brief months in 1674-75 the Netherlands would never again possess territory in North America.

Yet one may wonder about the outcome had a Dutch fleet arrived in those months to defend and entrench Dutch authority in New Holland.



1. New Holland (colony)
2. Boston
3. Pentagoet on Penobscot Bay
4. Machias
5. Jemseg on the St. John River

Courtesy of Brock University

Perhaps Canadian history would read somewhat differently.

This story is based on research by Charles Little and G. O. Hunt. Don Smith has been working on French Colonial Acadia in Paris, Hershby, Fla.

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A

VALENTINE TRAVEL GROUP SPECIAL

Civil disobedience and God's laws

I took part in "Operation Rescue"

Photo: M. Stenning
Scenes at the Morgentaler clinic in Toronto. The author of this article can be seen immediately to the right of the caption.



of the series of rescues throughout North America), we were expected on Harbord Street, where dozens of pro-abortion advocates had positioned themselves on the steps.

Well over 200 rescuers (wearing yellow bibs for identification) sat down at strategic points, ready for instructions. We spent about one hour just sitting and singing. "Amazing Grace" and "Jesus loves the little children" were favourites.

At 9:15 a.m., the first patients were brought in with five taxis. About 150 rescuers crawled towards them to block their path. In an attempt to stop the rescue, police stepped in and told us to leave. Since I strongly feel that, given the situation, I had to obey God rather than man (Acts 5:29), I refused to move and was subsequently arrested.

I accepted the consequences of my actions, as did the apostles in Acts 5; as did Daniel, and, by the way, as did my uncle when Jews were found in his house during the Second World War. His action was strictly forbidden. He lost his life.

Why this type of rescue?

We have been rescuing children for years with our educational, counselling and political actions. But, we know that it has gotten us virtually nowhere, **one million Canadian children are dead.** And the situation is deteriorating. Euthanasia and infanticide are commonly practised; school sex clinics are being established.

If I ask: "Should Christians break the law?" most Christians would say: "No." However, if I would ask: "Should Christians obey God's Word, even if it would mean disobeying ungodly laws of men?" many believers will

probably say "Yes." Others would be unsure.

Christians who say we should never break men's law will quickly quote Romans 13:1-7 and 1 Peter 2:13-17. But they wrongly assume that these are the only passages dealing with our responsibility to civil authority.

Why would God have approved of the action of the Hebrew midwives, Moses' parents and Rahab the prostitute if he *never* wanted his people to disobey the civil authorities? God expects us to obey him and to disobey the ungodly laws of man.

Sins of omissions

Some might wonder if "rescues" are a valid application of this "higher law" principle. Some believe that we can only disobey earthly rulers when we are told to do something evil. "When they tell me to abort my child, I won't obey."

But what if, after we are told "not to do" while the good God commands us to do, we commit the sin of omission? Rahab was told: "Don't hide the spies." Daniel: "Don't pray." The apostles were told: "Don't preach. And we are told: "Don't interfere with this child killing."

Yet, God has commanded his people, "Rescue those that are carried away to slaughter." (Prov. 24:11) and "Rescue the weak and needy; deliver them out of the hand of the wicked." (Ps. 82:4)

Time running out

To rescue someone is to physically intervene on his behalf when he is in danger. We have an obligation before God to try to rescue these children. Christians who do rescue missions are simply obeying God's command to rescue the innocent who are scheduled to die that day, regardless of man's godless laws that permit

and protect murder.

On God's clock, time is running out. The blood of one million Canadian children rises in a deafening chorus against us. The Church's inactivity and silence on behalf of the children make her an accomplice in their death. (Ps. 82.) Our actions betray our words; we haven't acted as if killing children is murder.

Judah was severely judged because some Jews killed their children, while others stood passively by without trying to stop them. (2 Kings 24; Ez. 16 and Lev. 20) We are all guilty of letting this holocaust continue, and we will all share in God's punishment.

The scriptures teach us that judgment begins at the house of God. Will God also take the mantle of protection away from us? We are in the beginning of a very severe chastening if we don't repent of our apathy, selfishness, pride and cowardice and don't take action on behalf of children and their mothers.

What was your emotion?

Where were you on Jan. 14? And what was your reaction when you saw or heard of "Operation Rescue"? Disgust at such behaviour? Was it embarrassment because your co-workers and neighbours know you to be one of these pro-life Christians? Was it shame that you were not there?

Or was it fear that one day the Lord will ask you to stand up? I was afraid! 2 Chron. 20:15 says, "Do not be afraid or discouraged, because of this vast army, for the battle is not yours but God's. Take up your positions. Stand firm. Have faith and you will be successful, for his love endures forever.

Joanna Dieleman lives in Willowdale, Ont. She is a member of the Willowdale Christian Reformed Church.

Joanna Dieleman
On Jan. 14 of this year, 180 pro-life Christians were arrested outside Henry Morgentaler's abortionary in Toronto. The initial charge was interference with the police, which was later changed to "breach of peace," which does not carry any penalties.

The participants of "Operation Rescue" were Christians from many denominations. Most were Catholic and Pentecostal, but some were Baptist, Anglican, Christian Reformed or Canadian Reformed.

We met at 6:30 a.m. in a downtown Toronto hotel. After the customary Christian opening, we were reminded of the rules. "Operation Rescue activities are aimed at rescuing children from certain death by abortion, by placing your body between the child and the killing centre."

Some of the rules are: 1. Do not talk or argue with anybody or react in any way. (Sidewalk counsellors and media spokespersons have been appointed.) 2. There will be no resistance or retaliation of any kind. 3. Follow instructions

from the leaders or remove yourself. 4. The most effective and least threatening way for patients, police and opponents is moving towards your goal on hands and knees. It also is the best position for praying! Of course situations vary.

On Jan. 13 we occupied the front and back steps of Scott's abortionary, blocking the entrance. Yes, some of us were trespassing. I would not hesitate going on private property if I saw a child drowning in a backyard pool. Would you?

After about one hour the police stepped in and cleared everyone out of the way. They then proceeded to escort mothers in so they could have their pre-born children killed.

Obey God

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Births

LANGERAK:

Boy oh boy oh boy!
We congratulate Alayne and Gil Langerak with the birth of their third son, ETHAN JOHN. May he bring many reminders into your lives of God's faithfulness. We hope to see you back soon at our Editorial Committee meetings, Alayne. Take Ethan along.
Members of the EAC:
Sam Da Silva
Peter DeBruyne
Judy Knoops
Jacob Kuntz
Ineke Parlevliet-Brouwer
Sonya VanderVeen-Peddema
Bert Witvoet.

MOSTER:

We thank God for the safe arrival of JUSTIN THOMAS, on Dec. 20, 1988. He is a brother for Jonathan, Rachel and Nicole, and a grandchild for Mr. and Mrs. Aart Mosterd, Cameron, Ont. and Mr. and Mrs. Albert Valkenburg, Clinton, Ont. Grateful parents are John and Wynne Mosterd, R.R.#2, Cameron, ON K0M 1G0.

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Birthdays



Contratulations to Elizabeth Schinkel on her 90th birthday.

1989 March 7 1989
We praise God, that he has given us our mother,

ELIZABETH SCHINKEL

who taught us by her dedication and action to be obedient to our Lord. Her simple faith and sound theology, her vitality and her practicality, her ability to cope even in difficult times has taught us much. No wonder she has a special place in our hearts.
On March 11, D.V., we hope to celebrate her 90th birthday in Chatham. That God may surround her with his love and continue to bless her, is the prayerful wish of her children.

Johanna & John Vaandering —

Brantford

Tini & Jan Koolwijk — the Neth.

William & Corrie Schinkel —

Hamilton

Corrie & John Lammers —

Kitchener

Joe Schinkel — Carrcross, Yukon

Gerry & Ruth Schinkel — Essex

Herman & Tina Schinkel —

Chatham

Ben & Winny Schinkel — Essex

Elizabeth Schinkel — the Neth.

Willie & Ollie Hiemstra — London

50 grandchildren, 45 great-grand-

children.

Mother's address: 40 Elm St., Apt.

206, Chatham, ON N7M 2E5.

Obituaries

When through the woods and forest glades I wander
And hear the birds sing sweetly in the trees
When I look down from lofty mountain grandeur
And hear the brook and feel the gentle breeze.

When Christ shall come with shouts of acclamation,
And take me home, what joy shall fill my heart!
Then I shall bow with humble adoration
And there proclaim: "My God, how great Thou art!"

April 13, 1943 January 30, 1989
On Jan. 30, 1989, at home, the Lord fulfilled this prayer in song, by taking to himself our dear son-in-law and uncle

LARRY WOODSTRA

at the young age of 45.
Dearly beloved husband of Hilda Woodstra (Klynstra), father of Joanna & Chris Nutley, Grace, Donald and Rebecca and loved Ops of Christopher.
Remembered and sadly missed by Nick & Johanna Klynstra.
Beloved brother-in-law and uncle of: Alice & Richard Haveman, Abe & Lydia Klynstra, Limmy & Henry Huiteman and 12 nieces and nephews.
Rev. Ken VanderWal of Blenheim officiated in the service held at First Chr. Ref. Church, Hamilton, Ont. on Feb. 2, 1989.
Psalm 23

Obituaries

Ps. 121
On Feb. 3, 1989, in his infinite wisdom, at his appointed time, but for us quite unexpectedly, the Lord called home his child

JOHN DE KRAKER

husband of Anne De Kraker.
We bring Anne and her children before God's throne of grace for comfort, strength and his abiding love.
From the women of the T.A.B. (Coffee Break Program) of Rehoboth Chr. Ref. church, Toronto, Ont.

On Friday, Jan. 20, 1989, the Lord took home at the age of 78 years our dear brother-in-law and uncle

IDS HAAKSMA

beloved husband of Marijtje Nierop, previously married to Grietje-Sijtsma.

Lovingly remembered by:

J. Sijtsma — Leeuwarden, the Neth.

J. van Dijken-Sijtsma — Chatham,

Ont.

S. van der Veen-Sijtsma & R. van

der Veen — Waterloo, Ont.

After a happy marriage of 55 years, it pleased the Lord to take home on Feb. 2, 1989, my dearly beloved husband, a loving father, grand-father and great-grandfather

BOUWE HOOYENGA

at the age of 83 years.

Beloved husband of Aagie

Hooyenga (nee VanderSluis)

Dear father of:

George & Yfke Vander Sluis —

Simcoe, Ont.

Enga & Meindert Frankruyter —

Brampton, Ont.

Jim & Pay Hooyenga —

Shelburne, Ont.

Winnie & Sam Tiltstra — Norval,

Ont.

Bert & Leslie Hooyenga —

Holland Centre, Ont.

Tom & Lou Hooyenga — Simcoe,

Ont.

Helen & Jack Langen —

Caledon East, Ont.

Henry & Janet Hooyenga —

Ballinacrad, Ont.

30 grandchildren, 36 great-grand-

children.

Home address: 78 McCaul Street,

Brampton, ON L6V 1J3.

"If God is for us, who can be against us?" (Romans 8:31b)
Suddenly, on Tuesday, Jan. 24, 1989, the Lord called home his child

JANNIE KAPTEYN

(nee Rupke)

after a short illness, in her 79th year.

Until two weeks before her death, her beautiful, clear voice often sang praises to her Lord.

Beloved wife for more than 51 years of C. Paul Kapteyn.

Dear mother of:

Piet & Hester Kapteyn —

Abbotsford, B.C.

Anne & Andrew Woudstra —

Barrie, Ont.

Christiaan & Rachel Kapteyn —

Owen Sound, Ont.

Mary & Gerard Visser —

Crapaud, P.E.I.

Jane & Fred Wissink — Ottawa,

Ont.

Dear grandmother of 15 grand-

children.

Funeral service was held in the Chr.

Ref. Church of Charlottetown,

P.E.I., with Rev. A.G. Geleynse

officiating.

Help wanted

Single person to work on large row crop farm in Southern Alberta. Must have references. Mobile home supplied. Phone (403) 345-4200 or write: Box 1314, Coaldale, AB T0K 0L0.

Anniversaries



Congratulations to Mr. and Mrs. Herman Stolte (nee Meijerink) on their 50th wedding anniversary.

Ommen March 1 1989

With joy and thankfulness to God, we, as children, grandchildren and great-grandchild, hope to celebrate the 50th anniversary of

HERMAN and AALTJE STOLTE

(nee Meijerink)

May the Lord continue to bless you and spare you for each other and for us.

Jenny & Harry Van Belle —

Hamilton, Ont.

Alisha, Jessica, Terry, David

Albert & Leona Stolte — Rocky

Mountain House, Alta.

Bradley, Collin, Evan

Arend & Geraldine Stolte —

Edmonton, Alta.

Michael, Jeffrey, Arenda,

Joanne, Jonathan

Riky & Cliff Goebel — Calgary, Alta.

Chad, Vana, Mark, Perry, Jason

Gertie & David George — Grande

Prairie, Alta.

Carrie, Darren

Bertha & Bert Van Essen —

Edmonton, Alta.

Angela, Carolyn, Stephen

Herman & Grace Stolte —

Calgary, Alta.

Rachel, Esther, Elizabeth,

Nathan

Allan Stolte — Edmonton, Alta.

Open house: Mar. 11, from 2-4 p.m.

at Chr. Ref. Church of Rocky

Mountain House. Well wishes only

please.

Home address: R.R.#1, Alhambra,

AB T0M 0C0.

On Saturday, Dec. 31, 1988, at Holland Christian Homes, Trinity Towers, Brampton, the Lord took unto himself his child

SJOUKJE WESTRA

after a heart attack, at the age of 78.

Psalm 23

Beloved wife of the late Cornelis

Westra (deceased Jan. 16, 1978).

Mother of:

Harry & Jenny Vellinga —

Georgetown, Ont.

Shella, Wilma, Cecil

Tom & Ria Vellinga — Mississauga,

Ont.

Christopher

The funeral took place Tuesday,

Jan. 3, 1989, at the Second CRC,

Brampton, Ont. Rev. Peter Van

Egmond officiating.

Personals

Single Men and Women

If you are over 21 years of age and would like to find a partner in Christian marriage, write to: Christian Marriage Contact Service, P.O. Box 1127, Station B, Burlington, ON L7P 3S9. Please enclose \$2.00 for a complete information package explaining our services.
Established in 1967.

Employment Wanted

Christian ECE student, graduating in May 1989. Is seeking employment in Southern Ontario. Has had training in Kindergarten, Junior Kindergarten and day-care centre. Please contact Mariela Petrucci at (416) 877-6444.

Classified

Obituaries	Help wanted	Teachers	Teachers	Teachers
<p>1964 February 18 1989 Praise be to God for 35 years of marriage given to our parents PETER and BETSY VANDYKEN (nee Visser) May they be blessed with many more years together. Your loving family: Susan & Ralph Lise Marvin & Pat Van Dyken Christopher, Sarah, Jennifer Linda & Ken Wood Katherine Janet Van Dyken & Dave Mollema (Janice) Dorina Van Dyken Home address: R.R.#2, Newmarket, ON L3Y 4V9.</p> <p>1949 March 1 1989 With thanks to God we are pleased to be celebrating the 40th wedding anniversary of our parents ATE and ROELIE DE JONG (nee Staalsmid) We wish to invite all relatives and friends to help us celebrate this happy occasion at an open house Mar. 4, 1989, from 2-4 p.m. in our home. Best wishes only please. Home address: 327 Keiliet St., Box 1892, Port Perry, ON L0B 1N0.</p> <p>Real Estate</p> <p>150 ACRE DAIRY FARM, pipeline milker. Brick home. Imp. shed. River on property, small bush, balance good land. 140 ACRES well drained land. Large barn. Steel granaries. Two silos. Two storey brick home. 150 ACRES, steel clad newer barn 40' x 240' presently used for horses, easily adapted to beef, dairy or hogs. Two houses. 100 ACRE FARROW TO FINISH HOG SETUP, 85 acres cropland, balance mixed bush. Three bedroom brick home. 200 amp hydro. Contact P.H. Hiller Realty Ltd. 935 Main St. W., Listowel, Ont. Ph: (519) 291-1544 Eve: Albert Carson 291-1395 or Helen Cullen 291-1709</p> <div><p>Moving to or from Thunder Bay? Call Don Ten Have (807) 577-4810 Representing Midwest Realty Limited (807) 623-7404</p></div> <p>For Rent</p> <p>Hamilton, Ont. — For rent or exchange for a house in central Holland: two-bedroom house, living-, dining-, and family rooms, fully furnished. Central mountain area, five minutes to Chr. schools, close to bus and shopping, beside CR church. \$800 monthly plus utilities. Owner to live in Holland for one year. Phone: (416) 383-8872.</p> <p>Want to rent a car while in Holland? Jan Kalma has the key to all forms of car rentals. Will deliver car to Amsterdam airport if desired. jan kalma De Meer 24, 9201 EZ Drachten The Netherlands — Tel. (31) 5120-15199 Fax: (31) 5120-32324</p>	<p>MUTUAL SUPPORT SYSTEMS Invites you to consider an opportunity for service in a Christ-centred program for children ages nine to 18 with emotional and behavioural problems. This family-model program has three homes with house-parent couples and child-care workers living in, except during days off. Couples, and single men and women are invited to consider and apply to: Mutual Support Systems, R.R.#1, Perry Road, Wellandport, ON L0R 2J0. (416) 369-6461.</p> <p>A mature person, experienced in health care, to help with light housework and care of a two-year-old. Needed Monday-Friday between 7 a.m. and 6 p.m. Applicant is also to be a companion to a 27-year-old mother of a Mississauga family. Please reply to: Calvinist Contact, File #2515, 261 Martindale Rd., Unit 4, St. Catharines, ON L2W 1A1.</p> <p>Small, modern greenhouse near Niagara-on-the-Lake, Ont. is looking for a young, energetic person willing to work. Possibilities for advancement. Wages to be discussed. Please reply in writing to: File #2514, c/o Calvinist Contact, 4261 Martindale Rd., St. Catharines, ON L2W 1A1.</p> <p>The Huron District Christian Secondary School Society seeks application for a resourceful and creative person to assess the feasibility of a Christian high school in the Clinton area and possibly prepare a working model of such a school. Please send resume to: Margaret Buttinga, Secretary, R.R.#1, Clinton, ON N0M 1L0.</p> <p>Teachers</p> <p>BRAMPTON, Ont.: John Knox Christian School is inviting applications for openings at all levels for the 1989/90 school year. Please send resume to: Ike Witteveen, Principal, John Knox Christian School, 82 McLaughlin Rd. S., Brampton, ON L6Y 2C7. Tel. (416) 451-3236.</p> <p>BRESLAU: Woodland Christian High School invites applications for September 1989 in all sciences 9-OAC, English 9-OAC, and part-time special ed. Write: Woodland Chr. High School, R.R.#1, Breslau, ON N0B 1M0. Phone (519) 648-2114.</p> <p>BURLINGTON: Trinity Christian School Burlington, Ont. has possible openings for teachers in the Junior and Intermediate divisions. Please send resume to: Trinity Christian School, 650 Walkers Line, Burlington, ON L7N 2E7.</p> <p>LANGLEY, B.C.: Langley Christian School seeks applications to fill a definite Grade 1 or 2 teachers position as well as a possible intermediate opening for the 1989/90 school year. Send complete resume to: Principal Leo Smit, Langley Christian School, 21789-50th Ave., Langley, BC V3A 3T2. Phone (604) 533-2222.</p> <p>LONDON: The London Parental Christian School invites beginning and experienced teachers to apply for the following positions for Sept. 1989. 1) A definite opening for a resource teacher. This is a 60 per cent position, involving remedial and enrichment teaching. Special education training is recommended. 2) Possible openings at various grade levels. Indicate preferred grade level. Please send a letter of application and resume to the principal: Mr. Herb Good-hoofd, LPCS, 202 Clarke Rd., London, ON N5Y 3P8.</p>	<p>LINDSAY, Ont.: Heritage Christian School invites your application for Junior/Intermediate positions, beginning September 1989. Please contact G. Brock, Principal, 130 Colborne St. W., Lindsay, ON K9V 3T5. Tel. (705) 324-8363.</p> <p>ORILLIA, Ont.: Orillia Christian School invites applications for possible positions in the primary and intermediate grades, commencing September 1989. Strengths in music and/or French would be an asset. Orillia Christian School is an interdenominational school with 143 students and eight teachers. Please forward resume and/or inquiries to: Mr. George Kamphuis, Principal, Orillia Christian School, Box 982, Orillia, ON L3V 1G6. Tel.: (705) 326-0532.</p> <p>OWEN SOUND: Timothy Christian School has a possible opening for Grade 4 and 5 combination beginning September 1989. Interested applicants please write to: G. Bierna, Principal, 199 4th Ave. W., Owen Sound, ON N4K 4V1.</p> <p>PRINCE GEORGE: Cedars Christian School situated in the centre of B.C. in the industrial city of Prince George (CSI #11) is seeking applications, one possibly for Grade 1, the other is a tentative Grade 3/4 assignment. Inquiries may be sent to: Cedars Chr. School c/o Principal, 701 North Nechako Rd., Prince George, BC V2K 1A2. Phone: (604) 564-0707.</p> <p>RED DEER, Alta.: The Red Deer Christian School has possible openings for the 1989/90 school year in the following areas: Full-time Kindergarten and Grade 2 and part-time French (50 per cent). Interested individuals should direct inquiries and applications to the school at 14 McVicar St., Red Deer, AB T4N 0M2, c/o Mr. R. Duggan.</p> <p>RIMBEY, Alta.: The Rimbey Chr. School, situated in beautiful central Alberta is in need of an elementary teacher or junior high teacher. Please send resume to: Henry Vandermeer, Principal, Rimbey Chr. School, Box 1305, Rimby, AB, P0C2J0.</p> <p>SMITHERS, B.C.: The Chr. School Society of Smithers and Telkwa, B.C. is in need of a French teacher in Grades 4-12, a teacher for upper elementary language arts and a learning assistance teacher for the 1989-90 school year. Please send all applications to: Glen Ewald, Box 2117, Smithers, BC V0J 2N0. Phone: (604) 847-9833.</p> <p>SARNIA, Ont.: Sarnia Christian School invites applications from qualified teachers for possible positions at various grade levels. Abilities in the areas of science and music/band would be an asset. Please send your application including resume and professional and personal references to Mr. Pete Weening, Principal, 1273 Exmouth St., Sarnia, ON N7S 1W9. Phone (519) 344-4562 — school, (519) 542-5518 — home.</p> <p>SEBRINGVILLE: Stratford District Christian School. Our school is expanding! We have need of a Grade 3/4 teacher, beginning September 1989. At present 17 students will be in this combination class. Come to Festival City to begin or continue your teaching career. Please include all relevant material with your letter of application and send it to: Peter C. Van Manen, Principal, Stratford District Christian School, 130 Huron Rd., R.R.#1, Sebringville, ON N0K 1X0.</p>	<p>STRATHROY: John Calvin Christian School is receiving applications for a primary grade teacher and a part-time French teacher (approx. 45 per cent Grades 4-8) with some principal's relief to complete the teaching load for the 1989-90 school year. Please contact Mr. H. Wiersma for application forms at (519) 245-1934 or (519) 289-5562 or write to 48 York St., Strathroy, ON N7G 2E3.</p> <p>TERRACE: Centennial Chr. School, located in Terrace, B.C., is inviting applications for openings in K-8 for the 1989-90 school year. Centennial Chr. School, operating since 1967, with a present enrolment of 92 students, moving into new school facilities and adding a possible Grade 8 class, will make the 89-90 school year exciting and challenging. The school, located in the beautiful Skeena Valley, offers many dynamic opportunities for teachers. For further information please contact: Frank Voogd, Principal, 3602 Sparks St., Terrace, BC V8G 2V6. Tel. (604) 635-6173.</p> <p>WOODSTOCK, Ont.: John Knox Christian School. We will be in need of a special educational/ remedial teacher for the 1989/90 school year. We also have possible openings in the primary and intermediate divisions. Please direct your inquiries and resume to: R. VanderPloeg, Principal, John Knox Christian School, 800 Juliana Drive, P.O. Box 243, Woodstock, ON N4S 7W6. Phone school (519) 539-1492 or home (519) 539-2117.</p> <p>WYOMING: The John Knox Christian School of Wyoming will have a definite opening in a primary or junior class of 25 pupils. Send your inquiries or letter of application to William Hardyk, Principal, Box 81, Wyoming, ON N0N 1T0 or phone: (519) 845-3112.</p>	<p>See Crossword puzzle page 17.</p>

Clinton and District Christian School needs an experienced teacher for the senior grades

commencing September 1989
Ability to teach physical education and/or music is an asset.
The possibility to combine this position with the vice-principalship

is open. Interested persons please send resume to:
Mr. Ralph Schuurman, Principal
Clinton and District Christian School
P.O. Box 658, Clinton, ON N0M 1L0
For information you can call the principal at
(519) 482-7851 (school) or (519) 482-7088 (home)

Alliston Community Christian School

has a full-time opening at the primary level.
The successful applicant will be fully responsible for the Kindergarten program (about 15 students) which will take up 50 per cent of the week. The other 50 per cent will involve working with the Grade 1 and 2 teacher on a team-teaching basis. For further information write or phone:

J. Lunshof, Principal
Alliston Community Christian School
P.O. Box 1122, Alliston, ON L0M 1A0
Phone: (705) 435-4611

Taber Christian School

operated by the Society for Christian Education in Southern Alberta is in need of a teaching


PRINCIPAL

for the 1989/90 school term. Prospective applicants should have both teaching and administrative experience in Christian education.

The school, an attractive, new facility, has been in operation for the past four years, providing Christ-centred education to students in kindergarten through grade nine. If you feel qualified to accept this leadership challenge please direct your letter of application to:

Mr. Arie Veluw, President
Society for Christian Education
in Southern Alberta
802 — 6 Avenue North
Lethbridge, Alberta
T1H 0S1
Telephone: (403) 738-4458 or (403) 327-4223

Classified

Vacations	For Sale	For Sale	Teachers	Teachers
LANG'S RESORT Cottages and campgrounds RICELAKE Like fishing the big ones? Fully-equipped large (newly-renovated) housekeeping cottages — colour TV, sandy bathing area, rec. hall, new boats and motors, store, live bait, fishing lic., campsites available for weekend, week, or season. Like a clean quiet resort. It's all here at the family place. Before you book you '89 vacation, take a drive and see our new look. Only 83 miles from Toronto. Write or phone for brochure: Lang's Resort R.R. #3, Box C, Rosemeath, ON K0K 2X0 Phone: (416) 352-2308	February special from Willox Custom Butchery One hind of beef at \$2.35/lb., Grade A1 Red Brand Beef. Appr. 135 lbs. hanging weight, all cut and wrapped to your specifications, Canadian or European way. No extra costs! Allow two to three weeks! When picking up your freezer order, let us give you the Dutch treat for FREE: two croquettes on a bun with coffee. Store specials: 2 rolls of Oakrun Rusk \$0.95 2 dish cloths \$0.95 3 rolls of King peppermints \$0.90 Pork schnitzel, breaded (per kg.) \$7.49 Call collect and place your order today. Ask for Corrie. Phone: (416) 945-6639 Willox Custom Butchery 43 Main St. East Grimsby, ON L3M 1M7	Real Estate Real Estate news from Bill Lenters  REALTY WORLD — (705) 549-3873 Res. (705) 549-3104 Office Are you looking for: 1. Cottage or Cottage Lot 5. Dutch Bakery and Coffee Shop 2. Retirement Home or Condo 6. Island Properties 3. Acreage or Hobby Farm 7. Land for Development 4. Gas station — Restaurant Business then consider the area of Midland and Penetanguishene. FOR MORE INFORMATION CALL BILL LENTERS NOW!	Teachers Duncan Christian Elementary School has a vacancy for Grade 3 and possible vacancies in Grades 4 and 5 . We are an interdenominational school with an elementary enrolment of 160, situated on beautiful Vancouver Island. Please address inquiries to: Mrs. J.M. Spyksma at Duncan Christian School Box 844, Duncan, BC V9L 3Y2	Teachers Jarvis District Christian School invites applications for the following positions effective September 1989 : Grade 2 with about 23 pupils, Grade 6 with about 28 pupils. Possible vacancies also exist in junior grades. An interest and ability to teach in the following areas would be an asset: art, French, industrial arts and music. J.D.C.S. continues to experience growth and expects an enrolment of 240-plus pupils in a 10-classroom school for the 1989/90 school year. If you are interested in joining a team of enthusiastic, dedicated Christian teachers, please send your letter of application and resume to: Garry Glasbergen, Principal Jarvis District Christian School R.R.#1, Jarvis, ON N0A 1J0 Phone: (519) 587-4444 (school) or 587-5374 (home)
Church news Christian Reformed Church Called — to Waterloo CRC, Rev. Ken Baker of Immanuel, Hamilton, Ont. — to First CRC, Hamilton, Ont., Rev. George De Jong of Georgetown CRC, Hudsonville, Mich. Declined — to Clinton CRC, Ont., Rev. John Zanitingh of Maranatha, Bowmanville, Ont. Address change — Rev. James Poelman, 1492 Cherryhill Rd., Peterborough, ON K9K 1A6; (705) 743-7299.	Help wanted Calvin Chr. Ref. Church, Ottawa, Ont. is seeking a youth pastor We invite those who are interested to write or call Anky Bergmans, Chairperson, Search Committee., 99 Canter Blvd., Nepean, ON K2G 2M6. Phone: (613) 224-1250 after 6 p.m. Job description and further information available on request.	Help wanted Calvin Chr. Ref. Church, Ottawa, Ont. is seeking a youth pastor We invite those who are interested to write or call Anky Bergmans, Chairperson, Search Committee., 99 Canter Blvd., Nepean, ON K2G 2M6. Phone: (613) 224-1250 after 6 p.m. Job description and further information available on request.	Help wanted Calvin Chr. Ref. Church, Ottawa, Ont. is seeking a youth pastor We invite those who are interested to write or call Anky Bergmans, Chairperson, Search Committee., 99 Canter Blvd., Nepean, ON K2G 2M6. Phone: (613) 224-1250 after 6 p.m. Job description and further information available on request.	Help wanted Calvin Chr. Ref. Church, Ottawa, Ont. is seeking a youth pastor We invite those who are interested to write or call Anky Bergmans, Chairperson, Search Committee., 99 Canter Blvd., Nepean, ON K2G 2M6. Phone: (613) 224-1250 after 6 p.m. Job description and further information available on request.

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St. Catharines, ON
L2W 1A1

Events/News

Festival of Praise

Ontario Christian Male Choirs
Spring Concert

April 8th, 1989 7:30 p.m.
Doors open at 7:00 p.m.

St. Paul's Anglican Church, 227 Bloor St. East, Toronto
Plenty of parking at Manufacturers Life lot, 250 Bloor St. E.

Hear male choirs from:

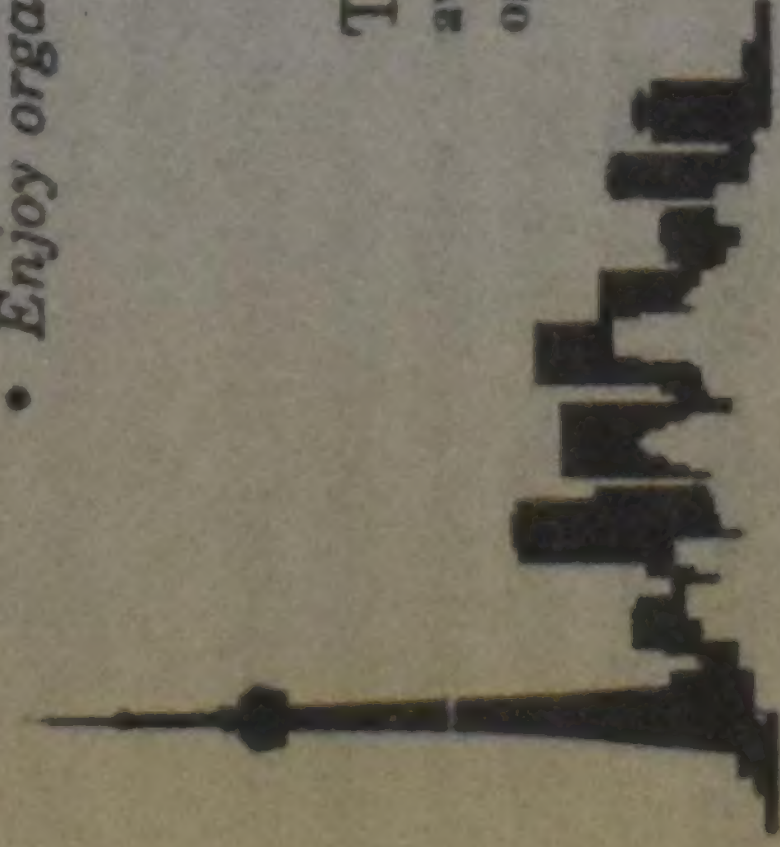
- Brampton
- Chatham
- Sarnia
- St. Thomas
- Burlington
- Hamilton
- St. Catharines

Host Choir: "The Choraliers" - Brampton

Enjoy organ, brass and audience participation.

Tickets: \$8.00 per person
available at the door or from Choir Members,
or mail \$8.00 per ticket to:

"Festival of Praise"
7900 McLaughlin Rd., Apt. H702
Brampton, Ontario L6V 3N2



All Alumni, former teachers, members and friends of Brantford Christian School

are invited to attend the 25th Anniversary
Celebrations to be held April 21 and 22, 1989,
D.V.

Events being planned include:

Friday evening 7:30 p.m.: Students Spring Program:
Kids Praise 6: "Heart to Change the World," at the
Brantford Civic Centre, Market St.

Saturday afternoon 2-4 p.m.: "Open House," at
Brantford Christian School.

Saturday evening 6 p.m. (Reception starting at 5 p.m.):
Celebration Banquet. Speaker: Mr. John Guichelaar.
Slide program and more. At the Brantford Civic
Centre.

Tickets for the banquet may be ordered before April 1
at \$16.00 each from the 25th Anniversary Committee
of B.C.S. 7 Calvin St., Brantford, ON N3S 3E4. Phone
(519) 752-0433.

DECISIONS DECISIONS DECISIONS

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SIMCOE: Mr. Steven Newton, MBA, RFP, (519) 426-7652
ETOBICOKE: Mr. Gary Scattergood (416) 887-1817
TORONTO/AURORA: Mr. Willem Verhaag, EC, Drs.
(416) 887-1817

Weekly Crossword by Jeanne Wilson

1	2	3	4	5	6	7	8	9	10	11	12
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16					17			18			
19						20		21			
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65								66		67	

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Last Week's Puzzle

SERUM	MESA	MALIT
ORONO	AVEN	OBQE
ALAMO	REAR	SORA
REIMARR	BA	SQUES
SIAM	ESAU	
BACKSTAGE	MIFFS	
EVA	HERA	STEEP
LAIER	SYLPH	ORLE
TILRES	ORES	MOE
SLOOP	SPELL	BLIND
CARP	ALLIE	
SPECTER	COPIL	LOIT
AINU	GUSH	URIAH
SKIP	ACHE	PURSE
HEDY	NEAR	SITATE

- 7 Shift
8 Comic strip
9 WWI Fr. hero
10 Of one mind:
abbr.
11 Rani garb
12 Energy source:
abbr.
15 Stringed
instrument
20 Receipt word
21 Cochlea sile
23 Packed cotton
24 A Curie
25 Stadium
26 Backpacker
27 For shame!
28 Holdup man?
29 Attain
30 Thrill of yore
31 Branch
33 Insipid
36 Homily: abbr.
38 Crackers
41 Kind of pitch
43 Ogle
- 46 Chemical
suffix
48 Plant pests
50 — Barbara
51 Novel idea
52 Before
dynamics
- 53 LA team
54 Sls.
55 Tough
56 Med. subj.
57 La Douce
58 Musical sign
60 School gp.
- 1 Have the
lead
2 Dance
3 Dilly
4 Honorable
5 Fee
6 Tax time
- DOWN
1 Have the
lead
2 Dance
3 Dilly
4 Honorable
5 Fee
6 Tax time

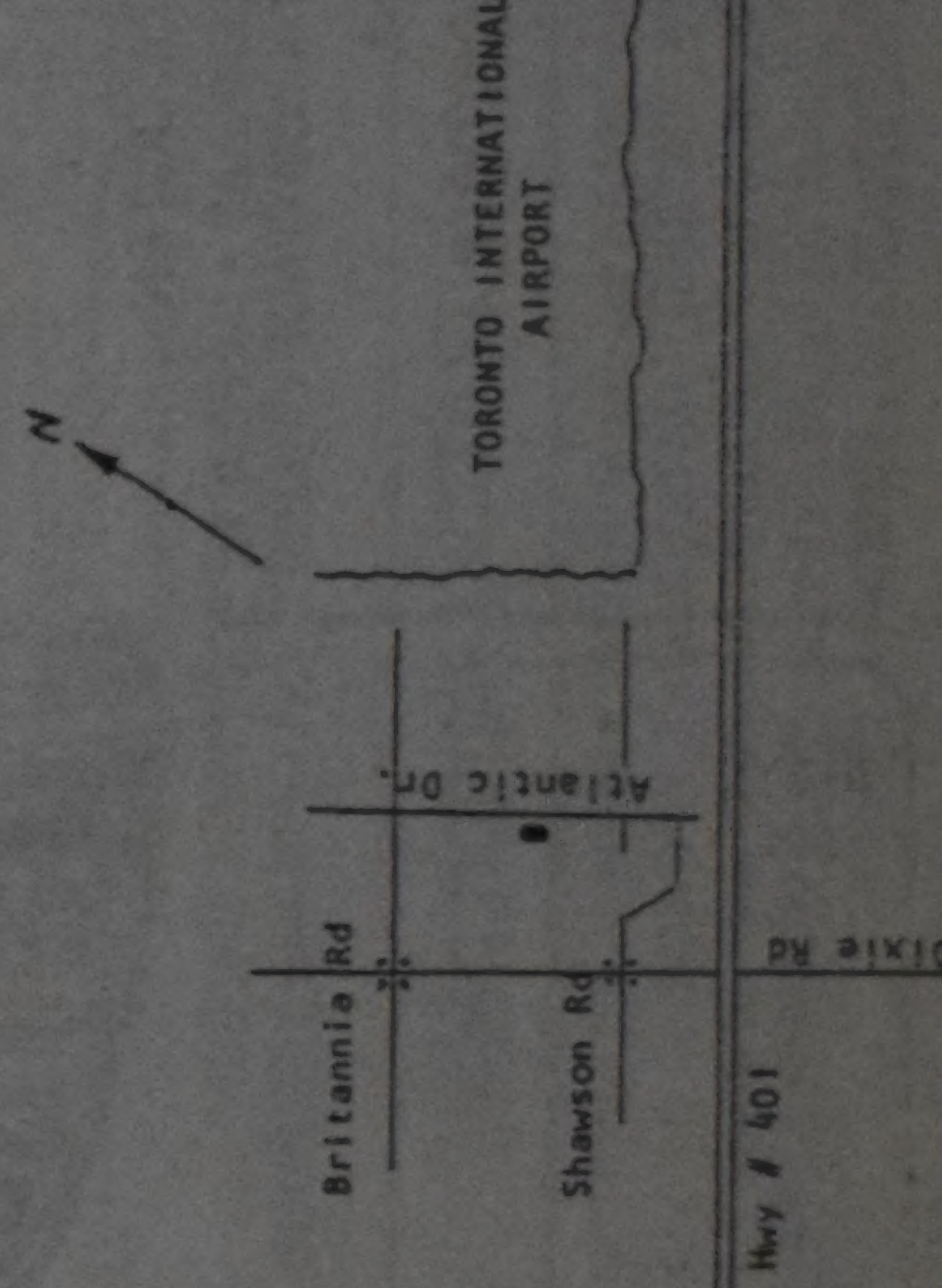


Christian Labour Association of Canada

INAUGURATION OF ITS NEW HEAD OFFICE and OPEN HOUSE

On Saturday, March 4, 1989, the Christian Labour Association of Canada will have an **Open House** at its new Head Office building in Mississauga, Ontario from 1:00 to 5:00 p.m. At 2:00 p.m. there will be a brief ceremony in which we will officially open the new facilities and thank God for his goodness towards CLAC during the past 37 years. We invite all members and friends of CLAC, as well as all those who in one way or another contributed towards the new building to come and celebrate with us.
Refreshments will be served.

The address is: 5920 Atlantic Drive, Mississauga (at the northwest corner of Hwy #401 and Dixie Road)



Guldemond received doctor's degree



Photo: Bert Witvoet
Dr. Adrian Guldemond.

Robert VanderVennen
TORONTO — Adrian Guldemond, Executive Director of the Ontario Alliance of Christian School Societies, received the Doctor of Education degree in September from the University of Toronto. His dissertation study brought together three years of research on the legal status of parents and children in North American education. Using the title "The Right to Educate: Parent or State"

Guldemond said, "I developed a theory of rights to be used to support the claim that parents have the right to educate their children." He concluded that a number of current regulations on education in Canada are definitely contrary to the Charter of Rights, that they are an infringement of freedom of religion. He says that he is having discussions with lawyers about the possibility of legal action that would strengthen the rights of parents in the education of their children.

One of the practical consequences of today's limited view of the rights of parents is the fact that Christian schools in Ontario are denied the right to give credit toward graduation requirements for Bible courses, says Guldemond. On the other hand, Separate Schools do have this right, and public schools are able to give credit for similar courses in religious education.

For his research Guldemond thoroughly studied court decisions relating to parent's rights in education both in Canada and the United States. He also needed to be well-informed about the historical context of the court cases.

Guldemond now has the opportunity to present his findings in professional education journals. He is also interested in discussing his findings with the Christian community. "Much of the information I dug up is not very well known, and I would like to give a series of public talks on this subject," he says.

Dutch



Kommentaar met een knipoog

Heb je wel gehoord van de debatterende vloot?

Herman de Jong

Herman de Jong
Wist u dat Canada er een nieuwe vissersvloot bijgekregen heeft? Hebt u ze niet gezien op de grote meren en de St. Lawrence rivier? Stevige wel-niigeruste schepen zijn het! En het leuke is, dat ze van Hollandse kom af zijn!

Haast werd er URK op de voorsteven geschilderd, maar dat gaf maar last met de waterpolitie ... die zouden denken dat Nederland ook al onder hun visjes ving. Om de heimwee gevoelens toch wat tegenmoet te komen ging men de U met een E vervangen. En zo lagen er zo'n 200 ERK schepen in de havens langs de grote meren. De Dutch-Canadian

bemannig, voor het merendeel gereformeerd volk en dus niet van humor ontbloom, maakten er al gauw K-ERK van.

Het hoofdkantoor van de K-ERK 'fishing fleet' was eerst gevestigd in Sarnia, maar werd later overgeplaatst naar Grand Rapids. Wel wat lastig omdat het zo ver landinwaarts lag, maar in de eeuw van de computer zie je niet op een paar honderd landmijljes. De

bemannig van de vloot legde zich er al gauw bij neer, vooral ook omdat die lui van het hoofdkantoor goed bij de pinken waren en zich volkomen hadden aangepast aan moderne zakenpraktijken. Natuurlijk had de bemanning veel inspiratie. Het was al een paar keer gebeurd dat een kapitein verkozene werd om de jaarlijkse ledenvergadering te leiden.

Opdracht van hoofdkwartier

Op een zonnige voorjaarsdag kreeg de vloot een telex-berichtje. Uitvaren, jongens! Ankers op en we zouden graag zien dat jullie tegen het jaar 1992 er zo'n kleine honderd-duizend visjes bij vingen. Denk nu niet dat de bemanning zich het apezuur schrok toen ze dat enorm grote bedrag op hun telexjes zagen verschijnen. Integendeel, ze klappen in hun zoutverweerde handen. Honderd-duizend! ... hadden die landlubbers ooit in een sleepnet gekregen? Daar zaten miljoenen harinkjes in!

Toen dan ook de vloot uitvoer, bevelen de kapiteins

om de netten maar op de kade te laten liggen. Als het maar om een paar visjes ging, was het toch veel leuker om hengels en stokken te gebruiken? Lekker in het zonnetje zitten hengelen ... wie doet je wat. Bovendien had het hengelen een historisch-religieus karakter ... het deed denken aan de manier waarop heel vroeger diakenen langs de banken visten met hun "puut stokken."

De K-ERK schepen bobberden op de Canadese meren, en op hun dooie gemak gooiden de vissers hun lijnjes over de reling. Dat was nog es wat anders dan het zware werk met die grote netten. Nou hadden ze ook tijd om een praatje te maken. Matroos Vink ging eerst wat leuke bakken vertellen, en voor een paar uur schalde vrolijk gelach over het water.

De ronde tafel

De eerste stuurman, die voor de lol ook wat meeviste, daalde voorzichtig af naar een dieper niveau, sprak over de tijd vóór de schepping toen de hele wereld nog onder water stond en er nog geen visjes rondzwommen. Vink

probeerde er nog een grapje tussendoor te gooien, maar daar was de bemanning niet meer van gelind. Ze keken hem bestraffend aan ... per slot van rekening kregen ze nu eindelijk es de kans om over ernstiger dingen te kunnen praten. De kapitein deed zijn middagdutje, dus was er alle tijd om dat scheppingsverhaal nou es lekker van alle kanten te belichten.

Aangezien ze beter konden debatteren om een ronde tafel, zetten ze hun vislijntjes vast aan de reling, en spoedden zich naar het ruime vooronder, waar het koksmaaije de koffie al had ingeschonken. De eerste stuurman zag dat het dek van het naburige schip ook leeg was. Wrevelig dacht hij: "Dat

krigje er nou van als de kapiteins liggen te slapen." Toen hij langs de telex kwam kon hij niet nalaten de buurman te vragen: "Wij debatteren ... jullie ook?"

Prompt kwam het antwoord: "Ja ... we willen geen vrouwen aan boord ... zeker niet als kapiteins!"

Omdat er bij die honderd duizend visjes echt geen haast was, en het debatteren veel gemakkelijker ging als men naar comité's en sub-comité's (die's avonds konden vergaderen om echt goed de fatrjke problemen te bestuderen) kon luisteren,

visten ze's morgens een half uur,je, bonden dan hun lijnjes weer aan de reling, en schoten vergenoegd in het vooronder. De kapiteins lieten het oogluikend toe. Hun bemanningen waren nog niet in de CLAC, bij gebrek aan een Canadese Christelijke Vissers

Vakvereniging, en een miterij aan boord kon tot één der mogelijkheden behoren als ze de touwvries strakker aan gingen trekken.

Al gauw gebruikten de bemanningen de reddingsboten om vergaderingen op andere schepen te bezoeken. Zo konden ze, in de kortst mogelijke tijd, heel wat afhandelen. Als de vloot eenmaal de haven binnenvoer, zouden ze alras opgeslokt worden door hun gezinneljes, die het toch al zo'n poos zonder vaders moesten doen.

Als dan ook nog de matrozen zich de tijd gunden om de schepen keurig in de witte verf te steken, wie weet, misschien waren dan hengels en stokken noch netten meer nodig! Verrukt zouden de visjes naar de schepen zwemmen, en datriel over de relingen zwiepen. Had je helemaal geen bemanning meer nodig!

Herman de Jong woont in Jordan Station, Ont.

Een dunne vaas

*Gedenk de koster, Heer; hij wordt altijd vergeten
wanneer uw dienaar bidt; zijn nood wordt niet geweten.*

Het lang gebed is lang — er is U veel te vragen.

Kerk, Staat en Maatschappij, wilt Gij het, klinkt het, dragen.

*De heiden, Jan Soldaat en de van U vervreemden
De tollenaar, de hoer en ook Heer de ontheemden.*

*De arbeid onder hen, schenk daaraan mild Uw zegen
Zend op de organisist en ambtsdragers Uw zegen.*

*De cirkel is weer rond, maar één is er vergeten
Gedenk de koster, Heer; zijn nood is niet geweten.*

*Gedenk hem speciaal — hij is een mens met zonden
En vuile voeten worden Heer ook in Uw huis gevonden.*

*Geef hem een vrolijk hart als hij de vloer moet kuisen
De lange matten klopt en boent op de plavuizen.*

*Dat hij als hij het melkglas vuil, of een eijsje kluisst U prijze
Gij dult ook knechten, Heer, met singuliere eisen.*

*Hoedt bovendien zijn ziel, een koster moet ook sterven
Hij is een dunne vaas, zo licht valt zij in scherven.*

Dichter niet bekend

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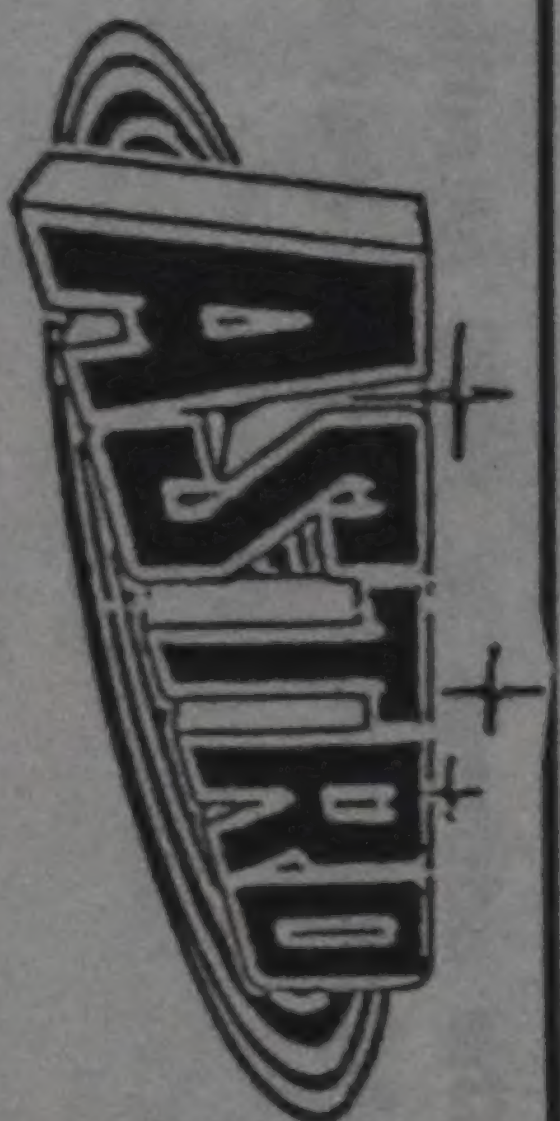
is doing a needs survey in accordance with Ministry of Housing requirements, regarding housing for seniors in London.
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Het loonzakje van vroeger

Bij onze eerste werkgever kregen wij aan het eind van de week ons loon in contanten uitbetaald in een speciaal bedrukt en eigenhandig door hem gevuld loonzakje, waarop stond vermeld hoe het eindbedrag (ruim 48 gulden) was berekend. Het was elke vrijdag weer een plechtig moment als de baas met de zakjes rondging en elke werknemer zijn verdiende loon ter hand stelde. Je had toen nog de kans om 'dank u wel' te zeggen. Dat kan tegenwoordig haast niet meer!

Loonzakjes met klinkende munt erin zijn al (heel) lang uit de mode. Het loon of salaris van de werknemer wordt heden ten dage keurig op tijd op zijn giro- of bankrekening bijgeschreven. De computer levert via de printer een uitdraai waarop alle informatie staat over de berekening van het salaris en de daarop toegepaste inhoudingen. Zo werkt dat in deze onpersoonlijke, geautomatiseerde samenleving. Soms voelen wij dat als een verlies.

Niet dat wij weer terug zouden willen naar die 48 gulden zoveel per week (toen nog een bedankje waard), maar dat loonzakje had toch wel iets persoonlijks. Niet alleen omdat onze naam er op geschreven stond in het zwierige handschrift van onze baas, maar ook vanwege z'n tastbare inhoud: vier tientjes, twee rijksdaalders, drie gulden en enkele kwartjes, dubbeltjes en centen. Dat wekelijkse allegaartje van wettige betaalmiddelen van toen deed ons meer dan de maandelijkse cijfertjes op onze giroafrekening van nu, al vertegenwoordigen die een veelvoud van het bescheiden loontje uit onze jonge jaren.

Wij kenden toen nog geen girobetaalkaarten, bankcheques, eurocheques, creditcards, betaalpasjes en wat dies meer zij aan papieren en plastic betaalgereedschap, waarvan wij zo langzamerhand een indrukwekkende verzameling op zak hebben, met alle risico's van dien. Dieven en zakkenrollers schijnen er dol op te zijn. O wee, als zij er een vinger achter krijgen! Voordat u er erg in hebt staat u dik rood!

Dat is het verschil met toen. Als iemand destijds onze portemonnee rolde waren wij f. 2,93 of daaromtrent armer. Jammer, maar geen ramp.

Als nu iemand met onze betaalkaarten of eurocheques aan de haal gaat kan dat gelijk ons bankroet betekenen. Is het een wonder dat mensen in onze tijd zoveel gespannener leven? Bestolen worden houdt

tegenwoordig vaak in, dat je aanzienlijk meer kwijt raakt dan je bezit. Menig saldo dekt immers niet de gegarandeerde waarde van de betaalkaarten en

van de cheques, waarmee de banken hun cliënten regelmatig bevoorraden.

Met enkele gulden op zak en een paar tientjes thuis in de la van het dressoir en zonder al de moderne betaalmiddelen van nu, die het uitgeven zo gemakkelijk maken, was het leven indertijd in bepaalde opzichten minder zorgelijk dan dat van nu. De tijd van het loonzakje was daarom zo gek nog niet.

Nog eenvoudiger zou het leven waarschijnlijk zijn als wij allemaal, zoals de arbeiders in de wijngaard uit de gelijkenis in Mattheüs 20, aan het eind van elke werkdag een schelling zouden ontvangen. Voldoende om weer een dag vooruit te kunnen.



*Ergens is er nog wel jeld...
maar je ziet het nooit!*

Maar ja, zo'n simpel systeem past helemaal niet meer in onze bureaucratische maatschappij, waarin veel mensen niet eens meer weten hoe de berekening van hun inkomsten precies tot stand komt.

En toch kan juist dat systeem ons bij uitstek leren waarom vele laatsten de eersten en vele eersten de laatsten zullen zijn.

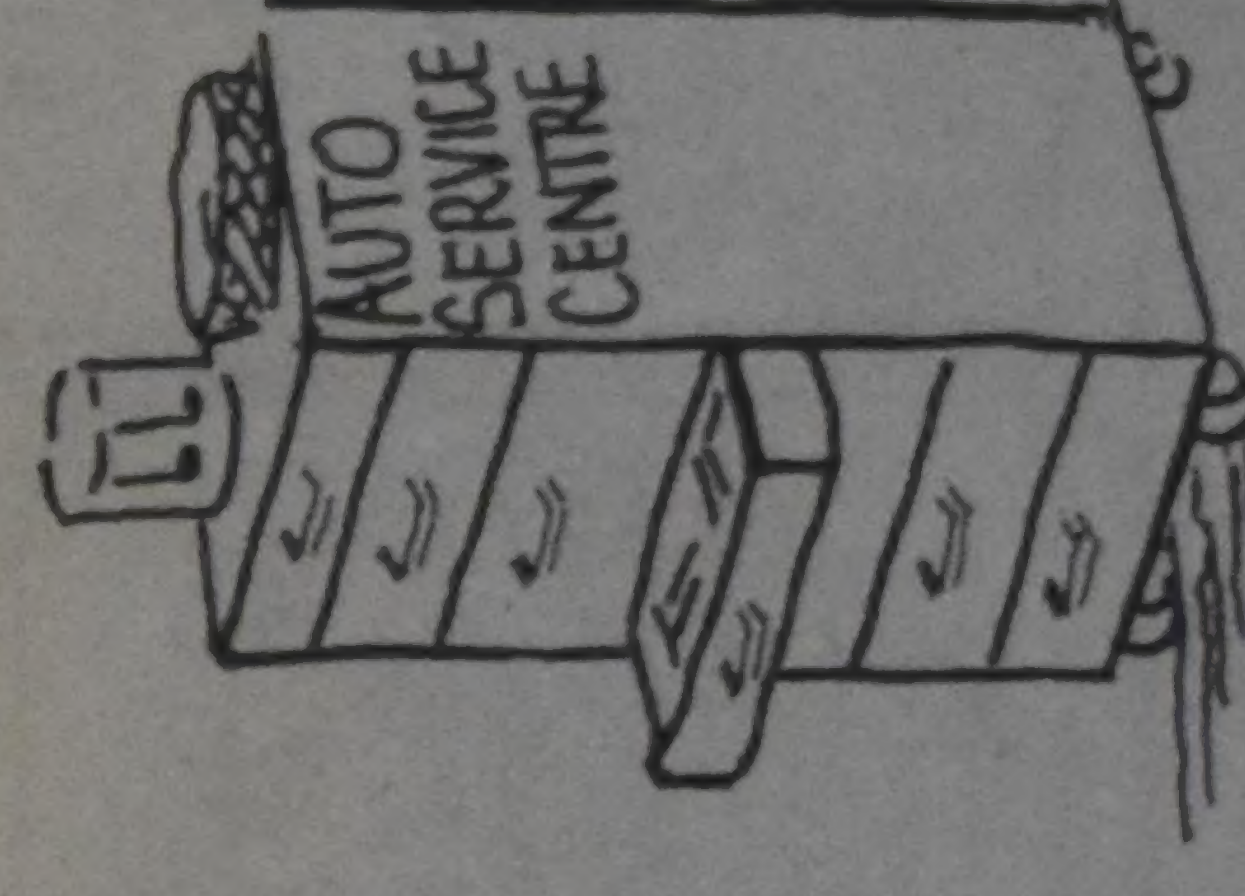
Of (beter gezegd) hoe oneindig groot de goedheid van God is.

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- De reparatiekosten mogen, zonder verdere toezegging niet hoger zijn, dan 10% van de eerder genoemde prijsopgave;
- Men dient u alle oude onderdelen terug te geven, nadat die vervangen zijn;
- U dient een garantie te ontvangen voor een minimum periode van 90 dagen, of voor 5000 km voor nieuwe of herbouwde onderdelen, alsmede de daaraan verbonden uurlonen. Voor motorfietsen en bromfietsen is de garantie periode 30 dagen of 1500 km;

- Op een duidelijke manier moeten de kosten van reparaties en de methoden waarop deze berekend worden, aangegeven staan;

- De klant dient een rekening te ontvangen, waar al het verrichte werk, de onderdelen met hun prijs, uurlonen en de garantie voorwaarden op staan vermeld.

Als het voertuig in een onveilige staat komt te geraken, vanwege niet behoorlijk uitgevoerde gegarandeerde reparaties, moet de klant het voertuig onder normale omstandigheden, naar het oorspronkelijke auto-reparatiebedrijf terugbrengen. Als het noodzakelijk is om het voertuig door een andere garage te laten repareren, kan men zich later tot de oorspronkelijke dealer of garage wenden, en deze kosten, alsmede sleepkosten, terugkrijgen.

Alle auto-reparatiebedrijven moeten duidelijk aangeven waar men, in

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REPARATIEBEDRIJVEN: Als u nadere informatie nodig heeft, in het engels of frans, kunt u zich wenden tot uw lokale Consumer Services Bureau.

Ministry of Consumer
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Ontario

William Wrye, Minister
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Books

Robert VanderVennen, book review editor

The comedy in everyday family life

Stories for children



Stories From Our House, by Richard Tulloch, illustrated by Julie Vivas. Toronto: Kids Can Press Ltd. 1987. Hardcover, 32 pp., \$11.95. Reviewed by Doro Bakker, Orangeville, Ont.

If you've ever felt frazzled, as if nothing else could possibly

factly through the eyes of the six-year-old boy.

We meet the neighbours' very friendly dog. He didn't mean to pull the washing from the line, he's just so glad to play!

And what's to be done with the ants? "A long brown line of ants, some of them coming and some of them going," right into our house.

"Milk Trouble" is the last episode. Mother goes to heat the babies' milk and inevitably the phone rings. "That's when the milk trouble starts. The milk bubbles up and boils up, out of the saucepan and onto the stove and down along the floor."

Stories From Our House presents a delightfully lighthearted and sentimental look at everyday family life. The illustrations often leave us

guessing what could have

happened next. This funny book will have you chuckling.

It was written for preschoolers to grade two. For those

beginning readers eager to try a "chapter" book, *Stories From*

Our House is a good place to start.

go wrong, you'll love this book as you read it to small children.

In *Stories From Our House*,

Mom and her three young

children cope with the everyday episodes in their lives. The

book opens the door to let us

peek in on the life of a very

ordinary, urban family. Four

episodes are told matter-of-



Friends of God

Wayne Brouwer

Awe

"Everyone was filled with awe" (Acts 2:43)

Morris Cohen died in 1977. He had an extremely keen mind.

He was a scholarly philosopher and a brilliant lecturer. But at the end of one of his introductory courses in philosophy at the University of Chicago, a young woman caught him at the door.

"Professor Cohen," she cried, "you have knocked a hole in everything I've ever believed in, and you have given me nothing to take its place!"

What a tragedy! A treasure of knowledge with no purpose.

All the mistakes and errors taken away, but no answers to the questions of life. Santa Claus is gone, but the children are left naked and alone and disillusioned. Where is the meaning of life?

A whistle in the dark

The Irish playwright Samuel Becket shows a sad picture in one of his dramas called *Act Without Words*. A single man stands on a bare stage. This is his world. It's bleak, it's dark, it's colourless and depressing.

Suddenly a whistle is heard from offstage! Caught by the beauty, the man rushes to the edge of his world, searching for the whistler. But at the edge of the stage he's thrown to the floor, and prevented from going any further. Shaking his head and wondering what's happening, he gets up.

And just then the whistle comes from the other end of the stage! He rushes over there, eager to find the whistler! Bang! He's thrown to the floor again, and pushed away!

Now the whistle comes once more, this time from right above him! And as if to match it's beauty, a bundle of delicious and colourful fruits descends. But as he grabs for the tantalizing fruit, it's snatched back to the unseen whistler.

And here it sounds *again* from above! And a box is lowered for him to stand on! He jumps onto the box, and listens for the whistle, and reaches for the fruit

And the box collapses under him!

Finally he just sits down, and turns away from the unseen whistler, whose merry song teases him from offstage.

What a depressing vision! To hear the music of heaven, but

to be locked in a cold and rational world without God! In his

Introductory Lectures in Psychoanalysis, Sigmund Freud

wrote: "Darwin has banished God from nature, Marx has

banished him from history, and I have banished him from

man's inner life!

The weight of glory

That's why the sight of true Christian testimony and community always makes the world gape in awe. Is it possible yet to know God? Can it be that love and life and meaning and purpose and joy and laughter still exist?

C.S. Lewis said it was "the weight of glory" that cracked "the pitiless walls of the world," and hovered around the community of the Church. Partly it is a temporal reflection of our eternal destiny. Partly it is the Spirit of God renewing our shabby lives. Partly it is hard-to-describe joy that enters a life with Christ. And partly it is caring commitment of the new humanity of Christ's Body that causes people around to stop in wonder.

Some years ago a large Christian Reformed congregation in Grand Rapids, Michigan, introduced small group fellowships as a way to provide better pastoral care and fellowship. Many people fought the idea. "We don't need it!" some said. "We've gotten along just fine all these years without it!" others cried.

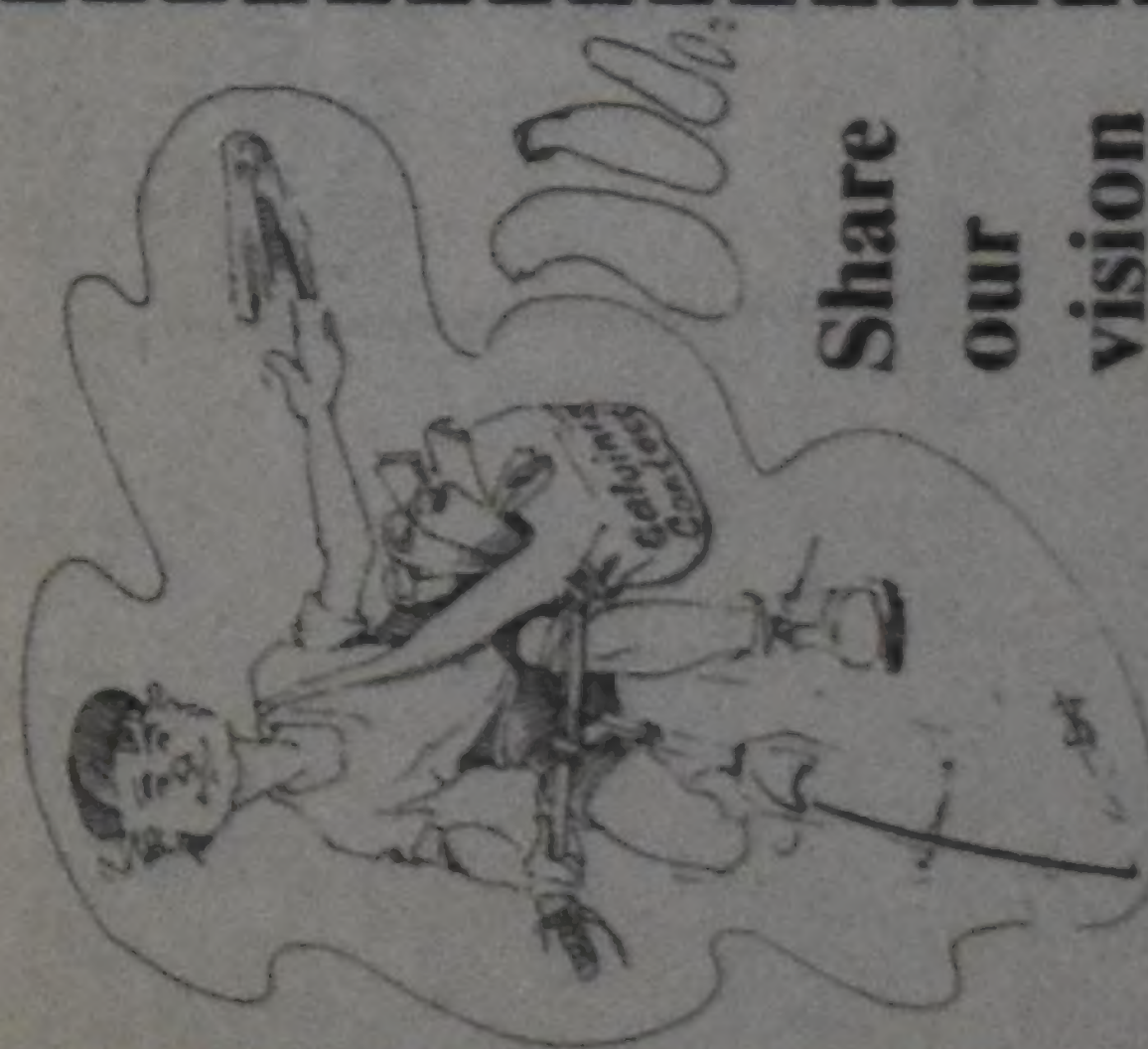
"Let's not get too personal about our faith! We don't want all this 'touchy-feely' stuff!"

But the pastor persisted. And the Council implemented the plan. And most of the congregation began to meet in small groups to welcome visitors, to pray for each other, to give of themselves in service and to hug and hold the hurting. And, one day, a white-haired elder came to his pastor with tears in his eyes. "I want to tell you I was wrong," he said, "when I told you we didn't need any of this in *our* church. I only regret it took me 61 years to find out what Christianity is all about!"

Grace cracked the walls of this pitiless world a little more that day. And in the whispering darkness, scores of eyes widened with awe as the weight of glory settled on them.

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.

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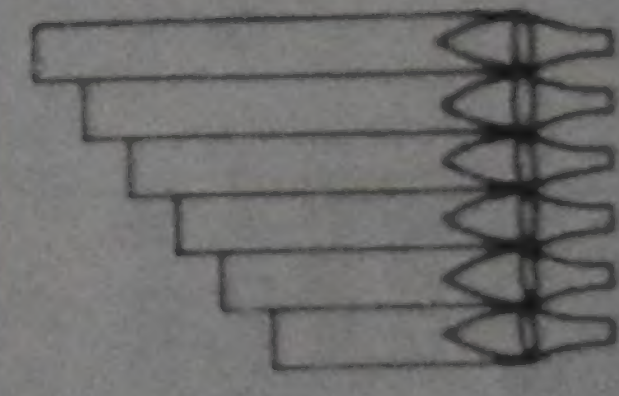
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